English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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This file is volume No.06 of 30

(Part No : 6, Page No: 1)

(Part No : 6, Page No: 2)

(Part No : 6, Page No: 3)

(Part No : 6, Page No: 4)

(Part No : 6, Page No: 5)

Obligation of Worshipping and Fearing Allah

Praise be to Allah, the Lord of all the Worlds, and the good end will be for pious people. May peace and blessings be upon Allah's Servant, Messenger and Khalil (beloved Servant) and the one He is entrusted with His revelation and the best of His creatures - our Prophet and Imam (leader) and Master Muhammad ibn Abdullah, his family, Companions and those who followed his path and were guided by his guidance until the Day of Judgment.

I thank Allah (Glorified and Exalted be He) for granting me this chance to meet with Muslim brothers and sisters to recommend one another to the truth, to cooperate in doing acts of piety and righteousness, to receive admonition for sake of Allah (Exalted be He), and to explain the purpose for which Allah (Glorified and Exalted be He) created us and sent the messengers to us in order that we have a firm knowledge of our duties towards Allah until we meet Him (Glorified and Exalted be He) in the day of Judgment. I ask Allah (Glorified be He) to bless our meeting, to set right all our hearts and deeds, to support His Din (religion) and let it prevail over other beliefs, and to help our authorities to achieve everything that leads to the well-being of Muslim peoples and countries and their happiness both in this world and in the hereafter.

Afterwards, I would like to thank my dear brother, the director general of King Faysal hospital at Al-Ta'if, Dr. Taha Al-Khatib for inviting me to join this meeting. May Allah bless him and his staff and help them all achieve what reforms the affairs of this world and the hereafter and benefits all those who are patient from among our brothers and sisters! May Allah render every body's efforts beneficial and successful!

I talk to you in my speech under the title: The obligation of worshiping Allah and fearing Him and the relevant details on this issue regarding Allah's commands and prohibitions. Allah (Glorified and Exalted be He) says in the Glorious Qur'an:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (Glorified and Exalted be He) also says:﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ﴿

(Part No : 6, Page No: 6)

Allah (Glorified and Exalted be He) also says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿Allah (Glorified and Exalted be He) also says:﴾ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴿Allah (Glorified and Exalted be He) also says:﴾ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ﴿There are many Ayahs (Qur'anic verses) to the same effect. In fact, Allah (Glorified be He) sent all His messengers from Nuh (Noah, peace be upon him) to the Last Prophet Muhammad (peace be upon him), to call people to Tawhid (belief in the Oneness of Allah), to obey Allah, and to fear Him. Different messengers were also sent to warn people against Shirk (associating others with Allah in His Divinity or worship) and disobedience of Allah. Allah (Glorified be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (Glorified and Exalted be He) also says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿

Allah (Glorified be He) created all men and women, Jinn (creatures created from fire) and mankind, rulers and peoples, Arabs and non-Arabs to worship Him Alone. Allah (Exalted be He) created all this in order that we may fear Him (Glorified be He) regarding all that we do and all that we abandon, and that we call ourselves to account for our deeds so that we remain firm on Tawhid, obey Allah, and hasten to fulfill His obligations, and abandon what He prohibited. Thus, it is Wajib (obligatory) on every male and female Mukallaf (person meeting the conditions to be held legally accountable for their actions) to worship Allah (Glorified and Exalted be He) wherever they are.

Each one of us has to conform to what has been mentioned, for this is the reason for which we have been created. This is the obligation that Allah (Exalted be He) commands us to adhere to both in His Divine Books

and through His messengers (peace be upon them). Every Mukallaf whether a male or a female, Arab or non-Arab, Jinn or a human being, has to worship Allah, fear Him, and abide by Islam.

Muslims have to remain firm and adhere to their Din. They have to learn the rulings of their Din to carry out its obligations with sure knowledge and abandon its prohibitions with sure knowledge. On the other hand, scholars everywhere have to call people to Allah (Exalted be He) and teach

(Part No : 6, Page No: 7)

them His Din.

Scholars have to do so, because they are the successors of the messengers (peace be upon them all). The messengers were sent to teach people, guide them, call them to the truth, and warn them against Shirk and other sins. Therefore, Muslim scholars all over the world have to teach people, inform them about the rulings of their Din, and explain the things that they do not know. Scholars have to do these things in order to please Allah (Exalted be He) and His Messenger, fulfill the obligation of advising others, and convey the message of Allah (Exalted be He) with that which He (Glorified be He) sent His Prophet Muhammad (peace be upon him).

On the other hand, people who are called to adhere to the instructions of the Din have to respond to the command of Allah (Exalted be He) and His Messenger, to learn their Din, to enquire about things that they do not know, and to worship Allah Alone sincerely for He (Glorified and Exalted be He) says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified be He) also says:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (Glorified and Exalted be He) also says:﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) ﴿He (Glorified be He) also says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿Thus, mankind and Jinn have been thus created to worship Allah Alone. They are commanded to do so both by Allah (Glorified be He) and His Messenger (peace and blessings be upon him).

Accordingly, when the Messenger of Allah (peace be upon him) received the revelation of Allah, he (peace be upon him) conveyed the message to people and said:﴾ O people, say: No god but Allah in order to be prosperous. ﴿The Prophet (peace be upon him) called his people to Islam before calling any body else. He called them to worship Allah (Exalted be He) and to abandon the Shirk that they used to indulge in. He called them to give up worshipping idols, trees, stones, deceased people, stars, and so on. Conversely, the Messenger of Allah (peace be upon him) commanded people to offer their `Ibadah (worship), Du`a's (supplications), vows, sacrifices, Salahs (Prayers), Sawms (Fasts), and the like for the sake of Allah Alone. He (Exalted be He) says:﴾ And your Lord has decreed that you worship none but Him. ﴿Allah (Glorified and Exalted be He) also says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿Allah (Glorified and Exalted be He) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿Allah (Glorified and Exalted be He) also says:﴾ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴿Allah (Glorified and Exalted be He) also says:﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴿

(Part No : 6, Page No: 8)

Therefore, it is Wajib on all male and female Mukallafs (persons meeting the conditions to be held legally accountable for their actions) amongst jinn and human beings, rulers and their peoples, Arabs and non-Arabs to worship Allah Alone and to comply with the meaning of La ilaha illa Allah for it really means that: There is no true deity but Allah. This is what is meant by Allah's saying:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified and Exalted be He) also says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿This is the major obligation that all Mukallafs all over the world have to fulfill; to worship Allah Alone, which is the basic foundation of the Din of Islam.

The foundation of the Din of Islam is to surrender to Allah (Exalted be He) through Tawhid, sincerity, abandoning Shirk, and submitting to Allah by carrying out His commands and giving up His prohibitions. This is the very meaning of Islam itself.

Allah (Glorified be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿He (Glorified be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿Allah (Glorified and Exalted be He) also says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿This Ayah (Qur'anic verse) was revealed on the Day of `Arafah (9th of Dhul-Hijjah) while the Prophet (peace be upon him) was in `Arafah during his Farewell Hajj. In this Ayah, Allah (Glorified be He) points out that He has perfected His Din, completed His Favor, and chosen for His slaves the Din of Islam, which is to have sincere belief in Tawhid, to be humble before Allah, to comply with His commands, and to abandon His prohibitions by firstly abandoning Shirk. As stated earlier, this is the meaning of La ilaha illa Allah (there is no true deity but Allah). This is what is meant by Allah's saying:﴾ Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. ﴿Allah (Glorified and Exalted be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿Allah

(Glorified and Exalted be He) also says:﴿ Worship Allâh and join none with Him (in worship) ﴾Allah (Glorified and Exalted be He) also says:﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾Allah (Glorified and Exalted be He) also says:﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾

Muslims have to abide by this foundation, which is believing in Tawhid, being sincere to Allah, and abandoning Shirk while continuing to carry out all other commands and abandon all other prohibitions.

Amongst the commands of Allah (Exalted be He) are the remaining pillars of Islam, which are Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), and Hajj. In fact, Islam is founded on five pillars of which the first is to bear witness that there is no true deity but Allah and that Muhammad is the Messenger of Allah. Thus, a slave of Allah abides by this so that he worships Allah Alone, abandons Shirk, follows the way of Prophet Muhammad (peace be upon him) and believes that he was sent by Allah to both Jinn and mankind, that he is the last of all the prophets, that Muslims have to love him more than their own selves and more than all other creatures, and that Muslims have to obey him, and follow the Shari`ah (Islamic law) that he conveyed and be firm in doing so. Allah (Glorified and Exalted be He) says﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾Allah (Glorified and Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾The meaning of this Ayah is: Say, O Messenger, to people that if you are sincere in your love for Allah, then follow me and Allah will love you. Consequently, whoever loves Allah and His Messenger sincerely has to follow Prophet Muhammad (peace be upon him) by carrying out the commands and giving up the prohibitions that he conveyed from Allah (Exalted be He). This starts by believing in Tawhid and abandoning Shirk then performing the five obligatory Salahs, continuing to perform them at their appointed times with humbleness and tranquility during its Qiyam (standing), Ruku` (bowing), Sujud (prostration), between every two Sujuds, and when rising up from Ruku`. Male Muslims have to perform Salah in the Masjid (mosque) and female Muslims have to perform it at home in a perfect manner as Allah (Exalted be He) commands.

Moreover, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim):﴿ That a man entered the Prophet's Masjid (mosque) in Madinah while the Prophet (peace be upon him) was sitting with some of his Sahabah (companions of the Prophet). The man offered Salah but did not perfect it. He then came and greeted the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) returned his greeting and said: 'Go back and pray, for you have not offered the prayer.' He prayed again as he had prayed before, and came to the Prophet of Allah (peace be upon him) and greeted him. The Prophet (peace be upon him) returned his greeting and said to him the same and this was done three times. Upon this, the person said: 'By Him Who has sent you with Truth, I cannot do better than this, please teach me'. Then the Prophet (peace be upon him) said to him: 'When you get up for the prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an'. ﴾According to another narration:﴿ Then recite with Umm Al-Qur'an (the Mother of the Qur'an: Al-Fatihah) and what Allah wills for you to recite - then bow until you are tranquil in bowing, then rise (from bowing) until you stand straight. Then prostrate until you are tranquil in prostration, then sit up until you are tranquil in sitting. Then, prostrate until you are tranquil in prostration, then sit up until you are tranquil in sitting, and do that throughout your whole Salah. ﴾The Prophet (peace be upon him) thus explained to him the way he had to perform the Salah which Allah (Exalted be He) ordained for His slaves and commanded him to continue performing it in the same manner.

The great Hadith quoted above signifies that tranquility is a condition of the validity of Salah so that whoever misses it will not have their Salah accepted. The same applies in cases of obligatory and voluntary Salahs alike though greater concern has to be paid to obligatory Salahs.

Therefore, it is Wajib on all male and female Muslims to perform Salah as Allah (Exalted be He) and His Messenger commanded. Allah (Glorified be He) commands us to establish Salah i.e. to perform it perfectly. Muslims also have to give Zakah for Allah (Glorified be He) commands them to do so by saying:﴿ and perform As-Salât (Iqâmat-as-Salât), and give Zakât. ﴾All Muslims have to learn the rulings of Salah and Zakah. They have to ask scholars about doubtful matters. Moreover, all Muslims have to perform Sawm during Ramadan of every year, which is one of the five pillars of Islam. In addition, all male and female Muslims have to make Hajj to Al-Bayt Al-Haram (the Sacred House: another name for the Ka`bah) at least once in a person's lifetime, if they are able to do so, for Allah (Glorified be He) says:﴿ And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence) ﴾

All Mukallafs have to carry out all the other commands of Allah (Exalted be He) such as being dutiful to parents, maintaining the ties of kinship,

being truthful and trustworthy, and abandoning all the prohibited sins such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), being undutiful to parents, severing ties of kinship, dealing with Riba (usury), treachery, false testimony, and so on.

All Mukallafs have to abide by the pillars of Islam of which the greatest one is Tawhid, sincerity to Allah, and

abandoning Shirk. They all have to carry out Allah's commands and abandon His prohibitions. Thus, believing women should not intermix with men. Male doctors and nurses have to treat men while female doctors and nurses have to treat women. The same applies to clerks. Men should not intermix with women and vice versa as free intermixing (of men and women) entails Fitnah (temptation) and great danger. Our noble Prophet (peace be upon him) says in a Sahih Hadith:❨ After me I have not left any Fitnah more harmful to men than women. ❩i.e. at times of free intermixing between the two sexes while people are not cautious. He (peace be upon him) also says:❨ The life of the world is sweet and green (alluring). Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first Fitnah of Banu Israel was through women. ❩

When a woman appears in front of men while being dressed up and adorned, this causes great danger to herself and the men she intermixes with. Therefore, only female doctors should treat female patients and vice versa. Authorities issued instructions in this regard and they have to be followed. Only in cases of extreme necessity when only a qualified doctor of the opposite sex is available may there be an exception to the rule mentioned above. However, female doctors have to abide by the Islamic code of dress and Khulwah (being alone with a member of the opposite sex) must always be avoided. The staff at all hospitals has to abide by that.

My advice to this particular hospital, its officials; doctors or other laborers - men and women alike, and to the director general in the first place - is to abide by the commands of Allah (Exalted be He) and His Messenger (peace be upon him), to cooperate to achieve acts of righteousness and piety, and that male doctors and nurses treat and look after male patients and vice versa.

(Part No : 6, Page No: 12)

The same has to apply to clerks as well, so that every body is far removed from the means of Fitnah and prohibited Khulwah. Conforming with the foregoing will help you to accomplish the purpose for which human beings were created which is not just to eat, drink, fulfill sexual desires, and enjoy the pleasures of this world but to worship Allah Alone and fear Him by sincerely and devoutly obeying His commands and avoiding His prohibitions.

Allah (Glorified be He) granted us different pleasures in this world such as clothing, houses, means of transportation, and various kinds of food and drinks not to make us busy and take us away from obeying Him but to help us to obey Him and achieve righteousness. Allah (Glorified and Exalted be He) says:❨ He it is Who created for you all that is on earth. ❩Allah (Exalted be He) created all that is on earth i.e. different kinds of food, drinks, things that we use as means of transportation, and so on, for us. He (Glorified and Exalted be He) also says:❨ And has subjected to you all that is in the heavens and all that is in the earth ❩Allah (Exalted be He) subjected to us all that is in the heavens and all that is on earth including rain, stars, the sun, the moon, all other graces on earth, and the Rizq (sustenance) that Allah (Glorified and Exalted be He) provides for us. All these are examples of Allah's favors, which are a manifestation of His mercy that He bestows upon us.

Thus, we have to thank Allah (Glorified be He) not only by words but by carrying out His commands and abandoning His prohibitions for thanking Allah (Exalted be He) is to be expressed by words, actions, and hearts. Allah (Exalted be He) says:❨ Work you, O family of Dâwûd (David), with thanks! ❩Allah (Glorified and Exalted be He) also says:❨ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ❩He (Glorified be He) also says:❨ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." ❩Giving thanks should be through heart, tongue, and deeds, as the poet says:

I thank Your favors by three things:	**My hands, tongue, and hidden conscience**

We thank Allah (Exalted be He) for His Bounties by our actions, tongues, and hearts. Thus, a person has to thank Allah (Exalted be He) by loving and exalting Him and by being sincere to Him with regard to all kinds of `Ibadah (worship) and all good deeds which are offered to Him (Glorified and Exalted be He). We must not associate in `Ibadah

(Part No : 6, Page No: 13)

any one or thing with Allah (Glorified and Exalted be He). We have also to thank Allah (Exalted be He) by words i.e. by praising Him, calling people to His way, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and so on. Likewise, we have to thank Allah (Exalted be He) by actions i.e. by carrying out all the obligations of Din such as Salah, Zakah, Sawm, Hajj etc. and abandoning all prohibitions. The foregoing is the proper way of thanking Allah (Glorified and Exalted be He).

My advice then to myself and to you all i.e. male and female doctors and nurses, patients, and all those in charge of this hospital, is to fear Allah (Exalted be He) in secret and in public for He (Glorified be He) says:❨ And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding! ❩Allah (Glorified and Exalted be He) also says:❨ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ❩Allah

(Glorified and Exalted be He) also says: O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. Allah (Glorified be He) also says: O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.

We have to fear Allah (Glorified be He) by worshipping Him and carrying out His commands and abandoning His prohibitions while fearing His punishment, longing for His reward, extolling the sanctity of His instructions, and having true love for Him (Glorified be He), for His Messenger Muhammad (peace be upon him) and for all other messengers and believers. Verily, we have to love Allah (Exalted be He) with all our hearts more than we love any one else. We also have to truly love the Messenger of Allah (peace be upon him) more than we love our own selves, our fathers, our mothers, our children, and any body else. We also have to love all the messengers (peace be upon them) and all the Muslims for loving Allah (Exalted be He), Prophet Muhammad (peace be upon him), other prophets, and all the believers and this is one of the most important obligations. The chief importance is to love Allah (Exalted be He). However, love for Allah (Exalted be He) and His Messenger (peace be upon him) implies carrying out religious commands and abandoning prohibitions, for Allah (Glorified be He) says: Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. So it is clear that true love for Allah (Exalted be He), His Messenger (peace be upon him), and the believers involves obeying Allah (Exalted be He), not associating any thing or any one with Him in `Ibadah, and abandoning disobeying Him. It also involves obeying the Messenger of Allah (peace be upon him),

(Part No : 6, Page No: 14)

following his example, avoiding what he prohibited, abiding by the limits which are set by him, and giving preference to his Sunnah (whatever is reported from the Prophet) and the Shari`ah that he conveyed over our own desires. Similarly, loving Allah (Exalted be He) involves loving the believers, helping them to achieve all that is good, enjoining them to do Ma`ruf and forbidding them to indulge in Munkar, wishing them all the best, rendering back their trusts to them, and the like.

Hospital officials and officials in other places must be trustworthy. All staff members of this hospital have to fulfill the rights of the responsibility with which they have been entrusted. This applies to treatment, medication, being kind to the patient, and so on. Every body has to fulfill the rights of the responsibility that they have been entrusted to do with all sincerity and care. Doctors have to use beneficial medicines at the appropriate times. They have to make sure that they give the correct prescription and they have not to be careless in this regard. They have to be gentle with the patient and speak nicely to them for this helps to get rid of the disease and to recover by the permission of Allah (Exalted be He).

The point mentioned above also applies to female doctors. All doctors have to be kind and gentle with patients. Doctors should make patients feel this and that they are really eager for their recovery. Doctors have also to give the appropriate quantity of medicine, no more or less than necessary and thus not beneficial.

All officials in the hospital have to do as possible as they can. They must all fulfill the responsibility that they have been entrusted with. This is all a part of being sincere to Allah (Exalted be He), exalting Him, and fearing His Wrath (Glorified and Exalted be He). Doctors have to exert all their efforts to care for patients. They have to be honest with them, and nice to them so that Allah (Exalted be He) may make you, male and female doctors, a reason for their recovery. All hospital officials have to fear Allah (Exalted be He) and exert all their efforts for the well- being of the patient and for all that lightens the patient's pains. Undoubtedly, good words and a positive attitude along with perfect care softens the patient's agony, enables him to feel ease, and helps him get rid of his diseases by Allah's support, help, mercy, and kindness (Glorified and Exalted be He).

(Part No : 6, Page No: 15)

I ask Allah (Glorified and Exalted be He) by His Most Beautiful Names and Supreme Attributes to guide us all to do all that pleases Him, to bestow upon us the sound understanding of His Din, to set right our hearts and deeds, and to grant success to all those who are in charge of this hospital - chiefly the honorable brother Dr. Taha Al-Khatib. I also ask Allah (Exalted be He) to guide hospital officials of the Kingdom of Saudi Arabia to do everything that pleases Him. May Allah help them to carry out their duties, fulfill the trust, bless their efforts and avail all Muslims of them. I ask Allah (Glorified be He) to benefit all physicians, and to set right people's hearts and actions. I ask Him (Exalted be He) to set right the conditions of Muslims every where, to set right their rulers, and to grant everyone the sound understanding of Din, the continuous adherence to Shari`ah, and the avoidance of all that opposes it. Verily, Allah is the Supreme Master and the All-Able.

It is also unforgotten that when a person hears a speech that pleases him, he may say Allahu Akbar (Allah is the Greatest) or Subhanallah (Glorified be Allah). The point here is that the clapping that some people do is impermissible. It is a sort of Munkar and one of the acts of Jahiliyyah (pre-Islamic time of ignorance). What is ordained is that whenever a person hears something that pleases him whether in a lecture or something said by their director or any body else, they may say Allahu Akbar or Subhanallah. Likewise, whenever a person hears something that they disapprove, they are to say Subhanallah or Allahu Akbar. This is the way that the Prophet (peace be upon him) used to glorify Allah and Exalt Him. He (peace be upon him) used to say Subhanallah to forbid Munkar and also to express his joy when he heard about good things. Thus, we have to thank Allah (Exalted be He) and make Takbir (saying: "Allahu Akbar") and Tasbih (saying: "Subhan Allah") when we hear something that delights us. We have to forbid Munkar whenever we hear it by saying

Subhanallah, Allahu Akbar, or any other good word that the Prophet (peace be upon him) used to say, for it is narrated that when some Sahabah saw some Mushriks (people who associate others with Allah in His Divinity or worship) extolling trees and hanging their weapons on; those Sahabah said to the Prophet (peace be upon him):(Make for us a place of hanging (Dhat Anwat) like they have a place of hanging.)So the Prophet (peace be upon him) replied:(Allahu Akbar (Allah is the Greatest)! By the One in Whose Hand is my soul, you said just as the people of Musa (Moses) had said: 'Make for us a god as they have gods.')

In another occasion, when a man said to the Prophet (peace be upon him): "We intercede with Allah to You"; He (peace be upon him) said:(Subhanallah (Glorified be Allah)! Subhanallah! It is improper to make Allah intercede with any of His created beings.)Thus, it is a Sunnah (a commendable act) of the Prophet (peace be upon him) that he would make Takbir, Tasbih, and mention Allah (Exalted be He) whenever he heard or saw something that pleased him or that he disapproved of. We have then to follow his example

(Part No : 6, Page No: 16)

(peace be upon him) regarding this issue. It is worthy mentioning that the patient should offer Salah while standing up. If they cannot do so, they have to offer it while sitting. If they cannot do so, they have to offer it while lying on their side. Otherwise, they are to offer it while lying on their back. Delaying Salah until the expiry of its time as some patients do thinking that they may offer it perfectly after they recover is impermissible. Rather, a patient has to offer Salah on time in the manner that their condition allows them to do so. It is narrated that the Prophet (peace be upon him) said to one of his Sahabah while the latter was sick:(Pray while standing and if you cannot, pray while sitting, and if you cannot do even that, then pray lying on your side.) (Related by Al-Bukhari in his Sahih Book of Hadith).Al-Nasa'y added(If you cannot do even that, you can pray lying on your back.)The Prophet (may Allah's Peace and Blessings be upon him) explained in this Hadith that patients have to perform Salah according to their ability. They have to perform Salah while standing up; but if they are unable to do so whether they are males or females, they are to perform Salah while sitting either cross-legged or not, even though being cross-leged is better as long as this is possible. The foregoing is supported by the Hadith of `Aishah (may Allah be pleased with her) on this matter. If a patient is unable to offer Salah while sitting, they are to offer it while lying on their side preferably the right side if possible, or otherwise the left one. If they are unable to do so, the patient has to perform Salah while lying on his back while his legs are directed to the Qiblah (direction faced for Prayer towards the Ka`bah). Moreover, a person must perform Wudu' (ablution) so long as he is able to do so. If the person is unable to make Wudu', he may make Tayammum (dry ablution) using dust. Thus, hospital officials must make sure that a bag or a vessel of dust is available by or under the beds of the patient so that they can use this for Tayammum in cases that they are not able to use water. The foregoing is supported by a Hadith in which the Prophet (peace be upon him) said:(I have been granted five things that were not granted to anyone before me: Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey, and the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due...)According to another narration:(Its dust has been made a purifier for us in case water is not available.)

Allah (Exalted be He) says in the Glorious Qur'an:(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.)All the officials of different hospitals and of this hospital including male and female doctors have to take care of this matter so that the patient does not stop performing Salah.

(Part No : 6, Page No: 17)

Rather, patients have to be told and directed to perform Salah according to their different conditions i.e. either sitting, standing, or lying on their sides. Patients also have to be directed to make Tayammum if they are unable to use water. They have to be directed to perform Salah on time. However, patients may combine Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the earlier or later one and they may do the same with regard to Maghrib (Sunset) and `Isha' (Night) Prayers.

May Allah guide all to what pleases Him! May He set right the conditions of us all! May peace and blessings be upon our Prophet Muhammad, his family, Companions, and all those who followed him rightly until the Day of Judgment!

Questions and Answers after the Lecture

Q 1: In hospitals, we have some medicines that are used to relieve pain after surgical operations. These medicines contain different amounts of narcotic and alcoholic substances. Is there any harm in using them? If so, are there any positive steps to inform the officials to stop these medicines?

A: There is no harm in using pain killers for patients whether before or after surgical operations. However, if they are known to be intoxicating in large quantities, they should not be used according to the statement of the Prophet (peace be upon him), (If a large amount of anything causes intoxication, a small amount of it is prohibited.) **However, if they are not intoxicating, but only used as pain killers, there is no harm in using them.**

Q 2: Please, explain how to perform Tayammum (dry ablution) properly.

A: Proper Tayammum is as Allah says, ﴿ But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. ﴾ **The prescribed way is to strike the ground once with one's hands on the ground then rub them against the face and hands due to what is authentically narratedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) told** `Amar ibn Yasir **(may Allah be pleased with him)** ﴿ It would have been enough for you to do thus. Then, he struck the ground with his hands once and wiped his palms and his face. ﴾ **Purity of the dust is required to do Tayammum. Because of the Hadith mentioned above, it is impermissible to rub the two arms, but rubbing the face and hands is enough.**

Tayammum is a substitute for water and has the same ruling as its substitute concerning the removal of the ritual impurity. When doing Tayammum, the person may offer Salah, be it obligatory or Nafilah (supererogatory), and be it current or upcoming, as long as they stay in a state of ritual purity.

(Part No : 6, Page No: 19)

They keep this state until they become impure or find water or become able to use it if they were unable to use it. Tayammum is a way of purification that replaces water, as called by the Prophet (peace be upon him).

Q 3: Many years ago, I had my menstruation in Ramadan and I did not make up for the days I missed of Sawm (fast) until now. I would like to make up for the missed days of Sawm, but I do not remember the exact number of days missed. What should I do?

A: You should do three things:

First: Perform Tawbah (repentance to Allah) for that delay, regret your past negligence, and firmly resolve not to do it again, according to Allah's saying, ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿ **This delay is a sin and you should perform Tawbah for it.**

Second: Observe Sawm as soon as possible by estimation, as Allah says, ﴾ Allâh burdens not a person beyond his scope. ﴿ **You should estimate the number of days for which you should make up. If you think they are ten, you should observe Sawm for ten days. If you think they are more or less, you should observe Sawm accordingly, according to Allah's saying,** ﴾ Allâh burdens not a person beyond his scope. ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿

Third: Feed a needy person for each day if you can afford it, even if it is only one person for all the days. However, if you are poor and cannot afford it, you have to observe Sawm and perform Tawbah only.

The amount of food that should be given to the needy person is half a Sa` (1 Sa` = 2.172 kg) of the foodstuff common in the country, which is equal to one and a half kilograms.

Q4: There are many questions on the Hijab (veil). There are people who describe what some women wear in hospitals as Hijab. Please, describe the proper Islamic Hijab.

(Part No : 6, Page No: 20)

A: The Islamic Hijab entails that a woman must cover all her body before a non-Mahram (not a spouse or an unmarriageable relative). She should cover her head, face, bosom, feet, and hands, as all her body is `Awrah (the parts of the body that must be covered in public). Allah (Glorified and Exalted be He) says,﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿**In this Ayah (Qur'anic verse),**﴾ And when you ask (his wives) for anything you want ﴿**Allah (Exalted be He) addresses the wives of the Prophet (may Allah's Peace and Blessings be upon him). The same rule is applied to the believing women. Allah (Glorified be He) clarifies that wearing Hijab purifies the hearts of both men and women and keeps them away from Fitnah (temptation). Allah (Glorified be He) says,**﴾ and not to reveal their adornment except to their husbands, or their fathers ﴿

The face, the hair, and the hands are very attractive parts of her beauty. A woman should cover her face with Niqab (face veil) leaving an opening for one or two eyes to see the road. A woman should also wear a Khimar (veil covering to the waist), which does not prevent her from seeing the road but it should cover all her adornments, her face, and all her body. A woman must avoid wearing perfumes when going to the market, Masjid (mosque), and workplace, if she works, as this causes Fitnah.

Q: What is the opinion of Your Eminence concerning the work of the physician, which necessitates seeing or touching the `Awrah (private parts of the body that must be covered in public) of a patient for examination? During operations, the surgeon may make an incision and get a lot of blood and urine on his hands. Is it obligatory or just preferable for him to repeat Wudu' (ablution) in such cases?

A: There is nothing wrong if the physician touches the `Awrah of a man when necessary or looks at it for the purpose of medical treatment, whether the anterior or the posterior. The physician here is permitted to see and touch it in cases of necessity. There is nothing wrong with touching blood, if there is a need to examine an injury and then he should wash his hands after that to remove any blood that may have got onto them. Wudu' is not invalidated by touching blood or urine, but it is invalidated by touching the `Awrah, whether, the interior or the posterior. However, touching blood, urine, or other impure substances does not invalidate the Wudu'. Rather, he should wash off whatever gets onto his hands. However, whoever touches the private parts without any barrier in between i.e.

(Part No : 6, Page No: 21)

skin to skin, invalidates his Wudu'. The Prophet (peace be upon him) said: "Whoever touches his private parts with his hand, with no barrier in between, should perform Wudu'." **Similarly, if the female physician touches the private part of a woman for an essential reason, this invalidates her Wudu' if she was in a state of purity, just as in the case of men.**

Q: What is the ruling on advance treatment before the occurrence of sickness, such as vaccinations?

A: There is nothing wrong with advance treatment if there is a fear that a disease may occur, because of the presence of an epidemic or other factors which may cause disease. There is nothing wrong with getting medicine to ward off expected diseases. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ("He who eats seven dates of Madinah in the morning will not be harmed by Sihr (sorcery) or poison.") **This is a way of warding off diversity before it occurs. So, if there is a fear of sickness and a person is vaccinated against an infection that is present in the country or elsewhere, there is nothing wrong with that, because it is a kind of protection. As the current disease is to be treated by medicine, so the feared disease is to be treated as well. However, it is not permissible to wear or hang up amulets against sickness, the jinn, or the evil eye, because the Prophet (peace be upon him) forbade that and explained that this is a kind of minor Shirk (associating others in worship with Allah), so it must be avoided.**

Q 7: How can we reconcile these two Hadith: (There is no 'Adwa (no contagious disease is conveyed without Allah's permission), nor is there any bad omen (from birds)) **and** (One should run away from the leper as one runs away from a lion.) **?**

A: According to the people of knowledge, these are authentic Hadiths of the Prophet (peace be upon him) and they do not contradict each other. He said,(There is no 'Adwa (no contagious disease is conveyed without Allah's permission), nor is there any bad omen (from birds), nor is there any Hamah i.e. a kind of birds that the Arabs used to see as a bad omen, nor is there any bad omen in the month of Safar, nor is there a star promising rain, or an ogre.)**This rejects the pre-Islamic beliefs that contagious diseases such as scabies are contagious by themselves and that anyone who mixes with the sick will be afflicted with the same sickness. This is false, as it occurs because Allah wills and ordains so. As it is known, the person may mix with the sick and they will not be afflicted. Thus, when the Prophet (peace be upon him) was asked about mixing the healthy camels and the camels afflicted with scabies, he replied that,**(Who infected the first one?)**With regard to his saying,**(One should run away from the leper as one runs away from a lion)**and the other report in which he narrated,**(The sick should not be brought to the healthy (i.e. the owner of a sick camel should not mix it with the healthy camels))**, they show that it is impermissible to believe that contagious disease transfers without Allah's permission. However,**

(Part No : 6, Page No: 22)

it is permissible for the individual to take the necessary precautions to avoid evil. Among these precautions are keeping away from anyone who is afflicted with a contagious disease such as scabies and leprosy, which may transfer to the healthy one with Allah's permission and preventing the healthy camels from coming across the camels afflicted with scabies. These precautions should be taken to avoid the Satan's whispers, which may make the one think that the illness is caused because of the contagious disease.

Q 8: What is the ruling on shaking hands with women?

A: Shaking hands with women needs elaboration; for if the woman is one of the Mahrams (spouse or unmarriageable relative) of the one who shakes hands such as his mother, daughter, sister, maternal/paternal aunt or wife, in this case, there is no harm.

On the other hand, it is impermissible for a person to shake hands with a non-Mahram woman, for a woman once outstretched her hand to shake the Prophet (peace be upon him), and he told her: ﴾ I do not shake hands with women. ﴿ `Aishah **(may Allah be pleased with her) also said:** ﴾ By Allah, the hands of the Messenger of Allah (peace be upon him) had never touched the hands of any woman, he only used to take their pledge of allegiance verbally ﴿**(Peace be upon). Hence, it is impermissible for a woman to shake hands with non-Mahram men, as it is impermissible for a man to shake hands with non-Mahram women based on the two mentioned Hadiths. It is also feared that Fitnah (temptation) may occur as a result of this.**

Q 9: My mother asked me not to cook a certain kind of herb. She told me it may kill her, as she could not tolerate its smell, even though these herbs are lawful to use. After my mother and I had these herbs for dinner, she died a few hours later. Am I considered a sinner? Have I caused her death? Please, advise. May Allah reward you!

A: If the situation is as you mentioned, you have committed a sin, as this is considered undutifulness to her. Since you knew that your mother will be hurt by these herbs and she asked you not to cook them, you are a sinner; you have committed a crime, you have been undutiful to your mother, and you must pay Diyah (blood money). This is considered quasi-deliberate homicide. You have also to pay Kaffarah (expiation), which is emancipating a believing bondsman. If you cannot do this, you can observe Sawm (fast) for two consecutive months and perform Tawbah (repentance to Allah).

(Part No : 6, Page No: 23)

May Allah accept your Tawbah and ours, and guide us to all that is good.

Q 10: Although several Masjids (Mosques) are nearby, a number of congregations are formed for praying at the hospital. Is it obligatory to offer Salah at the Masjid or should we offer Salah in congregation at the hospital?

A: This issue requires explanation; those who cannot leave the hospital such as the guards and the patients who cannot leave the hospital may offer Salah in congregation at the hospital.

However, it is obligatory upon whoever can reach the Masjid to go to offer Salah in congregation. This is according to the legal evidence. The Prophet (peace be upon him) says, (Whoever hears the Adhan (call to Prayer) and does not respond to it, their Salah is not accepted, unless he has an excuse. Ibn `Abbas (may Allah be pleased with them both) was asked, "What is a valid excuse?" He replied, "Fear or illness.") **(Related by Ibn Majah, Al-Daraqutny, while Ibn Hibban and Al-Hakim ranked it (the Hadith) as Sahih (authentic),with a sound Isnad (chain of narrators))**

Q 11: How can a Muslim estimate the Zakah (obligatory charity) due on the sum of money he saves at the end of the year?

A: A Muslim should pay Zakah on money and commercial commodities when a full lunar year passes. For example, a Muslim should pay Zakah in Ramadan on the money, when it is Nisab (minimum amount of money on which Zakah is due), that he owned from the last Ramadan and so on. There is no harm if he wants to pay Zakah before a lunar year has elapsed for which he will be greatly rewarded. However, it is obligatory upon him to pay it when a lunar year elapses.

Q 12: What is the supporting evidence of those who maintain that tobacco is prohibited in the Shari`ah (Islamic law) of Allah (Exalted be He) ?

A: They argue that it is harmful, narcotic, and intoxicant in some cases. Indeed, its harm is overwhelming and the Prophet (peace be upon him) said: ﴿ There should be neither harming nor reciprocating harm ﴾ **i.e. it is impermissible to take any harmful substance that may violate the religious rules or spoil your life such as poison, tobacco, etc.**

(Part No : 6, Page No: 24)

Allah (Glorified and Exalted be He) says: ﴿ and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh) ﴾ **The Prophet (peace be upon him) says:** ﴿ There should be neither harming nor reciprocating harm ﴾ **Thus, well-grounded scholars maintain the prohibition of smoking, because of the grave harms known for smokers and doctors, and whoever associates with smokers.**

Smoking may cause sudden death and other diseases e.g. deep-seated cough and chronic illness, as is known to all and told by countless people who smoke cigarettes, water pipe, and other types of tobacco. All this is harmful and should be prohibited. Doctors should also advise those who are addicted. Doctors and teachers must avoid this harm, for they are exemplars for people.

(Part No : 6, Page No: 25)

The Duty of Muslims toward Their Religion and Life

All praise be to Allah Alone! We praise Him and seek His Help! We seek His Forgiveness and in Him we seek refuge from the evils within ourselves and from the evils of our bad deeds. Whoever Allah guides will not be led astray, and whoever Allah leads astray will not be guided by anyone. I bear witness that there is no god but Allah and that Muhammad is His Servant and Messenger.﴿ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴾﴿ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ﴾﴿ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. ﴾﴿ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). ﴾To proceed,

I ask Allah (Glorified and Exalted be He) with His Most Beautiful Names and Lofty Attributes to guide us all to whatever pleases Him and to fix our hearts and acts. I thank Him (Glorified be He) for guiding us for this meeting in His Cause and His Obedience and for recommending one another to adhere to Al-Haqq (the Truth). I ask Allah (Glorified and Exalted be He) to bless this meeting, to help us all do what pleases Him and to protect us all from the evils of ourselves and the evils of our deeds.

Then, I thank my brother the owner of this Masjid (mosque), Sulayman Al-Rajihy, for inviting me for this meeting. I ask Allah to bless him and his brother Salih and their offspring, to help them do what is good and to bless their efforts. May Allah make us among those who are guided and guide others. Then, I offer my thanks to brother Shaykh `A'id ibn `Abdullah Al-Qarny for his speech and blessed poem. May Allah reward him the best!

Concerning deriving the Fatawa (legal opinions issued by a qualified Muslim scholar) from the Book of Allah and the Sunnah (whatever is reported from the Prophet), I would like to say that this is obligatory on the scholars, and this is what we keenly do and aim at.

(Part No : 6, Page No: 26)

However, I am not infallible; I and other scholars may commit mistakes. But I spare no efforts to apply my Fatawa to the Book of Allah and the Sunnah of His Messenger (peace be upon him) and to derive evidence from them in every matter. This is my effort. I ask Allah to help us reach Al-Haqq.

Concerning questioning and requesting Fatawa from the scholars, this is a known matter which Allah prescribed for His Servants. Allah (Glorified and Exalted be He) ordered to ask the scholars. I ask Allah to make us all of the righteous and useful scholars. He (Glorified be He) says:﴿ So ask the people of the Reminder, if you do not know. ﴾It is reported that the Prophet (peace be upon him) said concerning people who gave Fatawa without knowledge:﴿ Why did they not ask if they did not know? The remedy of ignorance is seeking knowledge by questioning [the people of knowledge]. ﴾

Every seeker of knowledge and every Muslim should ask the distinguished knowledgeable scholars if he is in doubt regarding any of the religious affairs and should not ignorantly take any action that may lead him astray.

Muslims should ask and scholars should point out. Scholars are the heirs of the prophets and are the successors of the messengers in pointing out and calling for Al-Haqq. All Muslims should ask knowledgeable scholars about what they do not know.

The people of knowledge are the scholars of the Book and Sunnah, who derive their Fatawa from the Book of Allah and the Sunnah of His Messenger (peace be upon him); those are the people of knowledge rather than those who imitate men and do not care about the Book and Sunnah. Scholars are those who glorify the Book of Allah and the Sunnah of His Messenger (peace be upon him) and always refer to them.

Every seeker of knowledge should take them as models and strive hard to follow their path. Muslims should ask their scholars about problematic religious and worldly affairs. Allah (Exalted be He) sent

(Part No : 6, Page No: 27)

messengers, particularly their seal and Imam our Prophet Muhammad (peace be upon him) to reform the religion and worldly life together. Allah (Exalted be He) sent him for all the Jinn (creatures created from fire) and mankind. His message was general and beneficial to this world and the Hereafter, to people and countries where salvation from all evil is guaranteed. It is the message that reforms their worldly affairs and help their obedience and worshipping of their Lord as due, giving up what He forbade, drawing them closer to Allah (Glorified and Exalted be He), and taking them farther from His Dissatisfaction. It guides people to

their benefits and the straight path and keeps them away from the way of Hell-fire and destruction.

The address of the speech is: The Duty of Muslims toward Their Religion and Life. Muslims have obligations related to their holding fast to their religion as Allah ordained. Allah has created people to worship Him and sent messengers to inform them of this. Allah (Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾This is the `Ibadah (worship), which Allah ordered people to do in His Saying (Glorified and Exalted be He):

﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾He (Glorified be He) also says:﴿ Worship Allâh and join none with Him (in worship) ﴾Allah (Glorified and Exalted be He) also says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴾Allah (Glorified and Exalted be He) also says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾Allah (Glorified and Exalted be He) also says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾

Allah (Exalted be He) sent His Messenger Muhammad (peace be upon him) like all the messengers before him to call people to this `Ibadah and to this Din (religion) of Islam. Allah sent Muhammad to both mankind and jinn as a mercy, as Allah (Glorified be He) says:﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). ﴾Muhammad (peace be upon him) was sent as a teacher, instructor

(Part No : 6, Page No: 28)

and guide to salvation, teaching all that benefits people and secures their salvation and happiness in this life and the Hereafter. Allah (Exalted be He) made him the seal of the prophets, no other prophet or messenger shall ever come after him. Whoever claims to be a prophet after him is a liar and Kafir (disbeliever) according to the Ijma` (consensus of scholars).

Whoever claims prophethood or inspiration, such as Al-Qadayaniyyah, is Kafir who has gone astray and leads people astray and is a Murtad (apostate) who comes out of the fold of Islam, if he claims Islam, Muhammad (peace be upon him) is the seal of all prophets and messengers. Allah (Glorified and Exalted be He) says:﴿ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴾

There are many Sahih (authentic) Hadith reported by the Prophet (peace be upon him) that prove that he is the Last Prophet. It is obligatory upon both mankind and Jinn to follow him and hold fast to his Din and try to comprehend it till death. They must seek understanding this `Ibadah for which they were created and should realize it by evidences from the Book and Sunnah. They are created to worship Allah and this `Ibadah is to be interpreted by what revealed by Allah and His Messenger.

Allah (Exalted be He) interpreted it in the Ever-Glorious Qur'an as did His Messenger (peace be upon him). The essence of `Ibadah is Tawhid (belief in the Oneness of Allah/ monotheism) and devotion. Allah (Exalted be He) says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾

This is the basis of `Ibadah to believe in Allah (Exalted be He) and worship him Alone. Allah (Exalted be He) says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾All divine books were revealed by Allah (Glorified and Exalted be He) to clarify the `Ibadah. Allah (Exalted be He) says:﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴾﴿ Worship none but Allâh ﴾

All divine books including the Ever-Glorious Qur'an i.e. the Last Divine Message, call for Tawhid and devoting `Ibadah to Allah Alone, obeying His Commands and avoiding His Prohibitions.

Similarly, all messengers call for Tawhid, obeying the Commands of Allah, giving up what He Prohibited,

(Part No : 6, Page No: 29)

following His Shari`ah (Law) and keeping away from whatever He prohibited.

All Mukallafs (persons meeting the conditions to be held legally accountable for their actions) of mankind, Jinn, Arabs, non-Arabs, men and women should worship Allah Alone and follow what Prophet Muhammad (peace be upon him), did or said by observing what he did and abandoning what he quit. The essence of Din is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah.

This is the essence of `Ibadah, to worship Allah Alone, by means of Du`a' (supplication), hope, fear, vow, sacrifice and other acts of worship. Allah (Glorified and Exalted be He) says:﴿ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. ﴾Allah (Glorified and Exalted be He) also says:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾Allah (Glorified and Exalted be He) also says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing

partners to Him) ❫Allah (Glorified and Exalted be He) also says:❪ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ❫❪ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ❫Allah (Glorified and Exalted be He) also says:❪ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ❫❪ Therefore turn in prayer to your Lord and sacrifice (to Him only). ❫

`Ibadah is the right of Allah Alone; it does not fit for a close angel, sent prophet, idol, Jinn or anything else. It is Allah's Right Alone, whom Alone one should worship, invoke, hope, fear, offer sacrifices, vows, Salah (prayer), Sawm (fast), Hajj and Sadaqah (voluntary charity), and so on. Allah (Glorified be He) is truly worthy of being worshipped and others are falsely worshipped. Allah (Exalted be He) says:❪ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ❫

When Prophet Muhammad (peace be upon him) was sent, all the Arabs and other nations - save a few - were observing Shirk (associating others with Allah in His Divinity or worship), some would worship angels, prophets, idols, statutes, trees, stones, graves and stars and seek their help and make vows to them. Allah sent the great Prophet Muhammad (peace be upon him) to call them to Tawhid and warn them against the grave consequences of Shirk.

(Part No : 6, Page No: 30)

He (peace be upon him) did that as due; he called for Allah and guided to His Din, which He has chosen for people. He taught people Tawhid.

He (peace be upon him) stayed in Makkah for thirteen years, calling for Tawhid, devoting `Ibadah to Allah, and abandoning worshipping anything else. After ten years, Allah made obligatory on him the five daily prayers before he would immigrate, when he was taken during the Isra' (Night Journey) to Bayt Al-Maqdis (Jerusalem) and then ascended to the heaven, went beyond the Seven Heavens, was raised above that and Allah (Glorified and Exalted be He) spoke to him and revealed to him the five daily prayers which he (peace be upon him) taught people and which Muslims performed in Makkah. The Prophet (may Allah's Peace and Blessings be upon him) then immigrated to Madinah where Allah obligated other religious matters such as Zakah (obligatory charity), Sawm, and Hajj.

It is obligatory upon all Mukallafs (persons meeting the conditions to be held legally accountable for their actions), be jinn or man; the Arabs and non-Arabs, men and women, poor and rich, rulers and subjects, during and after the lifetime of the Prophet (peace be upon him) until the Day of Resurrection to worship Allah alone, applying His Laws and following the guidance of Prophet Muhammad in words, deeds, and creed.

This is the duty of all Muslims towards Islam. They must worship Allah (Exalted be He), obey Him, follow His Laws, revere His orders, and abandon what He has prohibited. `Ibadah (Worship) means obeying Allah in love, sincerity, and desire. Among His orders are the performance of Salah and Hajj, paying Zakah, being dutiful to the parents, maintaining good ties with kinships, striving in the Cause of Allah with money and self, and telling the truth. Meanwhile, we should abandon what He has prohibited including Shirk (associating others with Allah in His Divinity or worship). Shirk involves the devotion of all or some acts of `Ibadah to anything else other than Allah (Exalted be He) such as the Jinn, prophets, angels, or the occupants of the graves. Whoever beseeches, offers vows or sacrifices to, seeks the help of them commits major shirk which is a major sin. Therefore, his Shahadah (Testimony of Faith) becomes Batil (null and void), because "La ilaha illa Allah (there is no deity but Allah) is the word of Tawhid (monotheism), which is the cornerstone of Din (religion) of Islam. Whoever supplicates to, seeks the help of, and offers sacrifices to idols and the dead has negated this word and committed major Shirk.

(Part No : 6, Page No: 31)

Whoever worships, supplicates to, seeks the help of, and offers sacrifices to the dead, idols, Jinn, prophets, messengers, angels, or believes that they can heal the sick, grant them provision or victory over their enemies has negated the saying that there is no deity but Allah and His saying,﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿and contradicted His saying,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Every Muslim should know that what some ignorant people do at graves such as asking the inhabitants of the graves to heal the sick or grant them victory over the enemies or believing that they know the Unseen is a form of the major Shirk and the religion of Jahiliyyah (pre-Islamic time of ignorance). We ask Allah (Exalted be He) for safety from this.

It is also necessary, after believing in the Tawhid, being sincere to Him, and beware of disbelief, to must testify that Muhammad is the Messenger of Allah. The two Shahadah (Testimony of Faith) form the cornerstone of Islam. Every Mukalaf has to believe that Muhammad (peace be upon him) is the slave and Messenger of Allah who was sent to mankind and Jinn. He is Muhammad ibn `Abdullah ibn `Abdul Muttalib A l-Hashemy, the Arab prophet who was born in Makkah and migrated to Madinah. He is the seal of the prophets. It is obligatory upon man and Jinn to sincerely believe in the Messenger (peace be upon him) through words, actions and beliefs. A Muslim must obey Allah's commands including performing Salah, observing Sawm (Fast), performing Hajj, and paying Zakah. He also must avoid the prohibitions such as Shirk, showing ingratitude to parents, severing ties of kinship, Zina (adultery), theft, Khamr (intoxicant), dealing in Riba (Usury), and devouring the orphan's property unjustly, and so on.

O servant of Allah, be assured of these two testimony by obeying the commands and avoiding the prohibitions, for this Allah's due right and the right of his Messenger upon you.

You must worship Allah Alone through obeying the commands and avoiding the prohibitions and testify that Allah (Exalted be He) is your true Lord and deity and the Lord of all creation. Belief in Allah Alone involves believing that He is the Creator of the universe, the Manager of the affairs of all, and Possessor of the Beautiful Names and Exalted Attributes.

(Part No : 6, Page No: 32)

He is the Creator, the Sustainer, the Giver, the Manager of all matters and affairs, the Beneficial, the Disposer of affairs, and the Omnipotent over all things who withholds and harms. All affairs are under His control (may He be Praised).

This is called Tawhid-u l-Rububiyyah (Oneness of Allah's Lordship), which alone would not admit one into the fold of Islam. Together with that, faith must be shown that Allah (Exalted be He) alone is worthy of worship and no one else. That is the meaning of "Laa ilaha illa Allah" and nothing else is to be invoked and sought for help. Additionally, he has to believe in Tawhid-ul-Asma' wal-Sifat which means that Allah is the Most Perfect in His Essence, Names, Attributes, and Actions. He possesses the absolute perfection in His Essence, Names, and Attributes. He has the Absolute perfection and has no partner and none similar and there is none like unto Him. Allah (Exalted be He) says,﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿Allah (Glorified and Exalted be He) also says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

All Mukalaf, mankind and Jinn, must believe in Allah's Names and Attributes which are stated in the Qur'an such as the Exalted in Might, the Wise, the Hearing, the Seeing, the Creator, the Sustainer, the Most Merciful, and so on, of Names and Attributes authentically reported from the Prophet (peace be upon him). We should accept them without Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation), Ta`til (denial of Allah's Attributes), addition, or deduction. All these names

and attributes are true and must be affirmed in the way befitting Allah (Exalted be He) along with absolute belief that He is not similar to His creatures in any of His Attributes

or His Essence. This is based on the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among the Prophet's Sahabah and their followers.

(Part No : 6, Page No: 33)

All the prophets unanimously had faith in all that and all the messages were revealed with those teachings, the most complete of them all is the Holy Qur'an. You have to believe in and adhere to it which is the certain truth. One must also believe in Prophet Muhammad (peace be upon him), and all prophets as well and in what they narrated about the angels, the books, the Paradise, and Hell, the Day of Resurrection, the judgment and reward, the torment or bliss in the grave, and the belief in Predestination whether good or bad.

All Mukallafs, women and men, slaves and free persons, Arabs and non-Arabs, poor and rich, rulers and subjects, Jinn and mankind, must believe in what Allah (Exalted be He) and His Messenger (peace be upon him) told us. It is obligatory upon them to believe in what Allah and His Messenger said about the past messengers from Adam and other messengers who came after him. They must believe in the guidance those messengers brought and believe that Allah (Exalted be He) has sent them down to call people to goodness, guidance, and Tawhid and that they conveyed the message and fulfilled the trust. Moreover, they must believe in all the reports of the People of Nuh, 'Ad and Thamud and the other people about whom Allah told their account.

Every slave must believe in all what Allah (Exalted be He) and His Messenger (peace be upon him) said in the Qur'an and Sunnah. He has to believe in the punishment and blessings in the grave as the grave is a garden of the gardens of Paradise for the believer or a pit of the pits of Hell for the disbeliever.

The sinful person is liable to the danger of punishment in his grave except whom Allah (Exalted be He) has given mercy.It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that﴾ the Prophet (peace be upon him) once passed by two graves and said: Those two persons (in the graves) are being tortured and they are being tortured not for a great thing (to avoid). One of them used to go about with calumnies, and the other never saved himself from being soiled with his urine. ﴿The phrase﴾ never saved himself from being soiled with his urine ﴿means he did not take precautions to avoid contaminating himself or his clothes. Another narration reads,﴾ They were tortured in their graves for committing these two sins. ﴿This is a rapid torture.

(Part No : 6, Page No: 34)

The Hadith points out that committing sins is dangerous. Every believer, therefore, has to hold fast to the religion of Allah through words, actions, and beliefs and adhere to the obligations and avoid the prohibitions. He must believe in what Allah (Exalted be He) and His Messenger (peace be upon him) said about the states of the dead in their graves, as the grave is a garden of the gardens of Paradise, or one of the pits of Hell. Once the deceased is placed inside his grave, two angels ask him about his Lord, religion, and Prophet. For the believers, Allah (Exalted be He) would send down tranquility into their hearts and add faith to their faith. When asked in his grave, the believer would answer my Lord is Allah, Islam is my religion, and Muhammad (peace be upon him) is my Prophet. As the Muslim was holding fast to his faith and to his religion during his lifetime, for this reason Allah (Exalted be He) would grant him peace of mind and tranquility in his grave.

However, the disbeliever or the hypocrite, when asked in the grave they would find no answer to give and would say instead "I only followed what the astray people were saying." On giving that answer, the disbeliever would be hit by a sledgehammer, and a scream would come from him to be heard by all creatures except man, who would have been frightened if could hear that. As such, people would be resurrected and judged on the Day of Resurrection. When the trumpet sounds on the Last Day, all people will die and be resurrected and judged in accordance with their deeds. The Qur'an and Sunnah asserted that Israfeel will blow the Trumpet. At the first blowing, all people die and are resurrected after the second blowing. Then, they will rise from graves wherever they may be in the sea or whatever, to be gathered and judged in accordance with their deeds. All this must be believed in. One must prepare for that Last Day by the belief in the Oneness of Allah and following His ordinances and avoiding His disobedience. Afterwards, the balances will then be erected and the deeds will be weighed. The happy ones are those who are judged and given their records in their right hands, and the wretched are those people who are judged and given their records in their left hands. We ask Allah for safety.

It is necessary to remember that great day and horrible situation in order to prepare for it. It is the Great day of Resurrection; the day of calamities and distresses whose length is fifty thousand years. Allah (Exalted be He) says,﴾ The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. ﴿﴾ So be patient (O Muhammad صلى الله عليه وسلم), with a good patience. ﴿﴾ Verily, they see it (the torment) afar off. ﴿﴾ But We see it (quite) near. ﴿

(Part No : 6, Page No: 35)

Every Muslim has to believe in and prepare himself for that day. They must obey Allah, follow His Laws and avoid His prohibitions, advise one another in righteousness and stay firm with truth. They must enjoin the right and forbid the wrong and guide the ignorant and the other righteous activities.

Everyone, male and female, must attend and prepare himself for this event by fearing and obeying Allah (Exalted be He), being supporters for each other, enjoining the good and forbidding the evil. Allah (Exalted be He) says,﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿He (may He be Praised) also says,﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Allah (Glorified and Exalted be He) also says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

The believers will see their Lord on the Day of Resurrection. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), He (Glorified be He) will talk to them and will show them His Face. Ahl-ul-Sunnah wal-Jama`ah unanimously agree that the believers will see Allah (Glorified be He) and show them His face but the disbelievers will be prevented from seeing Him. Allah (Glorified and Exalted be He) says,﴾ Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day. ﴿

The believers will see their Lord and the disbelievers will be denied this sight. Ahl-ul-Sunnah wal-Jama`ah unanimously believe in that. They also believe that they see their Lord in Paradise and this is the best reward they are given.

(Part No : 6, Page No: 36)

Allah (Glorified and Exalted be He) says,﴾ For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). ﴿In this Ayah (Qur'anic verse), "the best" refers to "Paradise" while the word "and even more" means glancing at the Countenance of Allah (Glorified and Exalted be He) in addition to the goodness and the everlasting delights that they have never imagined. Allah (Glorified and Exalted be He) says,﴾ Verily, Al-Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise). ﴿ ﴾ On thrones, looking (at all things). ﴿﴾ You will recognise in their faces the brightness of delight. ﴿Allah (Glorified and Exalted be He) also says:﴾ Some faces that Day shall be Nâdirah (shining and radiant). ﴿﴾ Looking at their Lord (Allâh). ﴿

The believers will see Allah (Glorified be He) on the Day of Resurrection when they enter Paradise. However, they will not perceive Him, for His Greatness and Majesty are beyond the perception of His creatures. Allah (Exalted be He) says,﴾ No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things. ﴿i.e. it can not encompass Him, as vision is more general than perception. Allah (Exalted be He) says in the story of Musa (Moses) and Pharaoh, ﴾ And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." ﴿Allah (Glorified be He) clarified that seeing is different from perception. Commenting on the cited Ayah, a group of the Salaf (Righteous Predecessors) including `Aishah (may Allah be pleased with her) maintain that they do not see Him in the worldly life.

Both sayings present no evidence in support of the denial of sighting Allah (Exalted be He) as claimed by some heretics. The Ayahs which are previously mentioned and the authentic Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) prove that the believers will see their Lord on the Day of Resurrection in Paradise. All the Sahabah (Companions of the Prophet, may Allah be pleased with them) and Ahl-ul-Sunnah wal-Jama`ah agree to this. However, Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and Al-Ibadiyyah denied it. Their saying is the most misleading falsehood. We ask Allah (Exalted be He) to grant us well-being and safety. We ask Him to guide us and help us return to the Truth.

(Part No : 6, Page No: 37)

It is authentically reported that the Prophet (peace be upon him) said,﴾ "On the Day of Resurrection, Allah (Exalted be He) would say to the people of Paradise: Do you want any more reward? They would say: O Lord, have You not brightened our faces? Have You not elevated our scales? Have You not admitted us to Paradise? Have You not saved us from Hell-Fire? In reply, Allah (Glory be to Him) would say: I want to fulfill what I have promised you. Then, the Veil would be removed away from His Gracious Face." ﴿They will see Him (Glorified and Exalted be He) and this will be the greatest joy the people of Paradise will experience. May Allah make us and you among them!

As we have previously mentioned, Ahl-ul-Sunnah wal-Jama`ah unanimously agree on seeing Allah (Exalted be He). This is mentioned by Abu Al-Hasan Al-Ash`ary in his book entitled, "Maqalat Al-Islamiyyeen" and by Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) and the consensus of the People of Al-Sunnah. The Jumhur (dominant majority of scholars) of Ahl-ul-Sunnah wal-Jama`ah render whoever denies the belief of seeing Allah (Exalted be He) on the Day of Resurrection as a disbeliever.

The Jumhur of Ahl-ul-Sunnah wal-Jama`ah believe that whoever denies seeing Allah (may He be Praised) is a Kafir (disbeliever). We ask Allah (Exalted be He) to grant us safety!

In the worldly life, no one can see Allah (Glorified be He). Seeing Him is a great pleasure and this worldly life is not the abode of happiness, it is the abode of trials and doing deeds. Allah (Glorified be He) stores the pleasure of seeing Him in the Hereafter. According to the Jumhur, the Prophet (peace be upon him) did not see Him. When he was asked, he (peace be upon him) replied,﴾ I saw Light. ﴿Thus, he did not see Allah in this world.

The Prophet (peace be upon him) said,﴾ "Know that no one of you will be able to see his Lord until he dies." ﴿(Related by Muslim in his Sahih (authentic) book of Hadith)Neither the Prophets nor any person will see Allah (Exalted be He) in this worldly life, for He (Glorified and Exalted be He) will be seen in the Hereafter.

A Muslim should believe in this and in what is revealed to the Prophet (peace be upon him). He should believe that Paradise is true, Hellfire is true, the believers will enter Paradise, and will see their Lord on the

Day of Resurrection while the disbelievers will eternally abide in Hellfire. We seek refuge with Allah from that. We seek refuge with Allah from that! The disbelievers will be veiled from seeing their Lord. They will not see Allah (Glorified and Exalted be He) on the Day of Resurrection, because of their disbelief and misguidance.

The disobedient person is in danger; he may enter Hellfire due to his disobedience, but he will not stay in Hellfire eternally. According to the Hadiths Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration whose agreement upon a lie is impossible) reported from the Messenger of Allah (peace be upon him) and the Ijma` of Ahl-ul-Sunnah, he will come out of Hellfire and will enter Paradise. This is contrary to the view held by the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and their followers.

(Part No : 6, Page No: 38)

The disobedient Muslim is in danger for he is liable to enter Hellfire and to be punished in his grave because of his sins. However, he will eventually be admitted to Paradise.

According to the consensus of Ahl-ul-Sunnah wal-Jama`ah, the disobedient person will not remain eternally in Hellfire unlike the Khawarij, Mu`tazilah, and those who adopted their way. Ahl-ul-Sunnah wal-Jama`ah are of the view that the disobedient believers who profess the Divine Unity will not stay in Hellfire forever and he is entirely left to Allah's will. Allah (Glorified be He) says,﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿If Allah wills, He will forgive Him and he would be allowed to enter Paradise with his fellow Muslims from the very beginning. If He does not forgive him, he will be cast into Hellfire to be punished for his sins and then he will be admitted to Paradise after being purified as stated by the Hadith Mutawatir ascribed to the Messenger of Allah (peace be upon him).

This is the belief of Ahl-ul-Sunnah wal-Jama`ah. A disobedient person may be punished in his grave and in Hellfire, if he dies while committing Zina (adultery), consuming Khamr (intoxicant), showing ingratitude to parents, dealing with Riba (usury), or any other major sin unless Allah forgives him. Allah (Exalted be He) mentions in the previous Ayah that shirk is an unforgivable sin. He (Glorified be He) states in another Ayah that whoever dies in state of shirk will not be forgiven and will eternally remain in Hellfire. We seek refuge with Allah! Allah (Exalted be He) says,﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿Allah (Glorified be He) also says:﴾ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide. ﴿

If a disobedient person does not repent, he is left to the Will of Allah. If Allah wills, He will forgive and pardon him because of his good deeds, Shafa`ah (intercession) of the intercessors, or through His Grace without intercession. If he repents, Allah (Glorified and Exalted be He) will make him join his fellows from the beginning as a Grace and Bounty from Him.

In this worldly life, it is your duty towards Allah (Exalted be He)

(Part No : 6, Page No: 39)

to offer Salah in congregation and avoid imitating the hypocrites who come to Salah lazily whom Allah dispraised in His saying,﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿

It is Allah's right to pay Zakah (obligatory charity) wholeheartedly, to fast Ramadan as He has ordered you, and to perform Hajj once in a lifetime to Allah's House. Allah (Exalted be He) enjoins Hajj only on those who can afford it. He should also fulfill what Allah (Exalted be He) has ordained such as showing gratitude to parents, maintaining ties of kinship, telling the truth, maintaining the trust, Jihad (striving in the Cause of Allah), if possible, with soul, money, and tongue.

Now, you should help your Afghan brothers against Shirk and communism. It is your duty to help them in person, money, and speech. Whoever says that he does not help except so and so is mistaken. It is obligatory to help them all until Allah (Exalted be He) grants them victory and gives them power over their enemy such as Shaykh Jamil Al-Rahman. May Allah grant them success and grants them victory over their enemies! They are all worthy of help. Thanks to Allah, they are striving in Allah's Cause according to Shari`ah (Islamic Law). The mistakes that some of them may commit should be treated in a good way. To err is human and no one is infallible. It is better to show him his mistake and guide him to do goodness. We should help each other to cooperate in righteousness and piety, and strive with oneself, money, and speech as they are striving against the most disbelieving and evil country. There are offices which receive donations in Riyadh and other cities. Al-Subai`y and Al-Rajhy banks receive the donations which are presented to the Mujahids (persons striving in the Cause of Allah) as the Custodian of the Two Sacred Mosques has ordered. May Allah grant him success!

(Part No : 6, Page No: 40)

All the Islamic countries and the wealthy Muslims should also help our fellow brothers in Palestine to get rid of the enemies of Allah; the Jews.

The evil of the Jews is great and grave. They have caused harm to our Muslim brethren in Palestine. The Islamic

countries and all Muslims must help them to fight against the enemies of Allah of the Jews until Allah judges between them and Muslims as He is the Best of Judges when He grants them victory over the Jews and drive them out of the Islamic countries or to make peace with Palestine. This peace will benefit the Muslims and help the Palestinians establish their country. This will also save them from harm and injustice. The Islamic countries should help them as much as possible.

Their continuous fight against the Jews will harm their men, women, and children which is not legally acceptable. All the Islamic countries, rich Muslims, and officials should exert their utmost efforts to strive against the enemies of Allah; the Jews or to make peace between them in order to establish the Palestinian state on the Palestinian land and to save them from the harm of the enemies of Allah; the Jews just as the Prophet (peace be upon him) made peace with the people of Makkah who were more than Jews. The Kufr of Mushriks (persons who associate others with Allah in His Divinity or worship) is worse than that of the People of the Book. Allah (Exalted be He) has permitted us to eat from their food and to marry their chaste women but He did not make the food or the women of the disbelievers lawful to us. The Prophet (peace be upon him) made peace with them for ten years in which people became safe and stopped fighting each other. This peace treaty was a great benefit for the Muslims although they did not accept it but the Prophet (peace be upon him) accepted it for the general interest.

If it is impossible to get rid of the disbelievers, it is permissible to make peace with them for the benefit and safety of Muslims.

(Part No : 6, Page No: 41)

It is fundamentally admitted that what is not fully realized shall not be totally left. Thus, the Prophet (peace be upon him) signed a peace treaty with them for ten years in which the war ended. He accepted this peace for the safety and the benefit of the Muslims so that they would interact with the Prophet (peace be upon him) and listen to the Qur'an.

This is why it was a great peace treaty and a manifest victory. As Muslims interacted with the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) and many nations accepted Islam and abandoned disbelief. All the Muslims should cooperate in righteousness and piety and recommend one another to perseverance and patience. They should study and understand their religion deeply so that they would know the real meaning of Jihad, peace, truce, and war.

Thus, the Muslims should learn. Man is born ignorant and does not know anything. Allah (Exalted be He) states,﴾ And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). ﴿All men and women must learn and understand Islam, whether through correspondence, listening to the Qur'an radio station or Nur `ala Al-Darb program, which is a very useful program broadcast twice a day in Nida' Al-Islam radio station and the Qur'an radio station. You can also listen to sermons and lectures on the Qur'an radio station and elsewhere. You can also listen to Friday Khutbahs (sermons), lectures, and symposiums held by scholars, and attend Halaqahs (learning circles) to benefit from them.

It is an obligation on all men and women to learn and understand their faith, according to the statement of the Prophet (peace be upon him) in the Sahih (authentic) Hadith,﴾ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴿The best of people are those who learn the Qur'an, teach it to people and apply it.

The Prophet (peace be upon him) also stated in the Sahih Hadith,﴾ If Allah wants to do good to a person, He makes them comprehend religion. ﴿This indicates that if a person does not strive to comprehend Islam, Allah does not desire good for them. May Allah grant us safety.

(Part No : 6, Page No: 42)

Thus, men and women, should understand and comprehend their faith, according to the statement of the Prophet (peace be upon him),﴾ If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads to Jannah (Paradise). ﴿

Dear brothers and sisters, my advice to anyone who hears those words is to fear Allah as He should be feared, learn and comprehend Islam, give importance to Allah's Book, recite it often and memorize as much as possible from it. It is Allah's Book that contains guidance and light, and Allah (Glorified be He) states,﴾ Verily, this Qur'ân guides to that which is most just and right ﴿Allah (Exalted be He) also says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿Allah (Exalted be He) also says:﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿Allah (Glorified and Exalted be He) also says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿He (Glorified be He) also states,﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿The recommendation for everyone to give priority to the Qur'an, recite it often, ponder its meanings and inquire about any intricate issues if you are a knowledge seeker. The same applies to women. Both should read books of Tafsir (explanation of the meanings of the Qur'an) on complex matters, such as the Tafsir of Ibn Kathir, Al-Baghawi and other known books of Tafsir that mention pieces of evidence.

A knowledge seeker should think, reflect, learn and comprehend. The same applies to laypeople; they should ask, listen to Friday Khutbahs, attend lectures, and follow Nur `Ala Al-Darb program that is broadcast daily, as it raises important issues for those who wish to benefit.

However, negligence and carelessness are among the traits of Kafirs (non-Muslims), according to Allah's statement,﴾ But those who disbelieve turn away from that whereof they are warned. ﴿He (Glorified be He) also states,﴾ And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. ﴿People should learn, comprehend Islam and ask

(Part No : 6, Page No: 43)

the scholars about complex issues. We have Allah's Book which includes guidance and light. The Sunnah of the Messenger of Allah (peace be upon him) also guides to Al-Haqq (the Truth) and helps clarify what may not be understood in the Book of Allah, according to Allah's statement,﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴿

Praise be to Allah, the scholars are there, may Allah bless them, help them fulfill their duty, increase them, grant them success, guide them to righteousness, and help them do what benefits the Ummah (community) in spiritual and worldly affairs. He is the Most Generous.

Allah has taken a pledge from people that they would learn, be patient and not be ashamed of seeking knowledge, as Allah is not ashamed of Al-Haqq. Um Sulaym, who was the wife of Abu Talhah (may Allah be pleased with him) asked the Messenger of Allah (peace be upon him) in front of the people,﴾ "O, Messenger of Allah! Indeed, Allah is not ashamed of Al-Haqq. Is it necessary for a woman to perform Ghusl (bath following major ceremonial impurity), if she experiences nocturnal emission?" The Prophet (peace be upon him) replied, "Yes, if she sees the discharge." ﴿The discharge here refers to Maniy (secretions that are released on orgasm).

If a man or a woman has a sexual dream while sleeping during the night or day, they must perform Ghusl if Maniy is discharged. However, if no Maniy is discharged, they need not perform Ghusl. If a man kisses his wife, looking at her lustfully, or thinking of intercourse and discharges Maniy, he has to perform Ghusl. The same applies to a woman if she kisses her husband, looks at him lustfully, or thinks of intercourse and

discharges Maniy. In this case, she should perform Ghusl as well.

Learning and comprehending Islam is one of the most important duties, especially in our era of estrangement, and lack of knowledge and scholars. People should thus learn and comprehend their faith according to Allah's statement, If Allah wants to do good to a person, He makes them comprehend religion. (Agreed upon by Imams Al-Bukhari and Muslim).

However, the good news is that there is a great revival and desire to learn everywhere, praise be to Allah, whether in this country, Europe , America , Asia or

Africa. Praise be to Allah, there is an Islamic movement and activity in every country. May Allah help them reach right decisions, do all that is good , set aright the affairs of those responsible for Islamic activities, and grant them righteous leaders and scholars who can lead these blessed movements in a way that pleases Allah (Glorified and Exalted be He)!

All of us should support this cause and contribute as much as possible to teaching people and guiding them to goodness using kindness, wisdom, good manners and faithfulness to Allah (Glorified and Exalted be He). Everyone of us should give advice for the sake of Allah and His servants according to the statement of the Prophet (peace be upon him), "Din (religion) is based on advising one another." Upon hearing this people asked, "For whom?" He replied, "For Allah, His Book, His Messenger, the leaders, and the laypeople. Related by Muslim in his Sahih Book of Hadith.

Thus, every one of us, men and women, should be sincere in advice for the sake of Allah and for the welfare of His Servants .

One of the aspects of being sincere in advice for the sake of Allah and the welfare of His servants is to teach the ignorant, guide whoever is being strayed, enjoin good and forbid evil with wisdom, kind words and manners away from violence and cruelty, except for those who do wrong as He (Exalted be He) says:❨ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ❩

The transgressing wrongdoer should be left to the rulers but you, adviser, should call to Allah in the best way, by teaching, directing, and enjoining good as well as forbidding evil with kind words, proper manner as well acting in accordance with the previous Ayah and His Saying (Glorified and Exalted be He):❨ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❩In addition to His Saying (Glorified and Exalted be He):❨ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ❩.

One of the aspects of having sincerity with Allah and His Servants is to make Du`a' (supplication) for Muslim rulers that they would be granted guidance, success,

(Part No : 6, Page No: 45)

sincerity in intention and action, and to also make Du`a' that Allah would grant them a good companionship, which support them in good and remind them of it.

This is a right upon every Muslim everywhere, all-over the country and in other countries as well, for they should make Du`a' for rulers to have success, uprightness, pious retinue, support of Allah to do all good, guidance to the right path, and reform for the interest of servants and countries.

Every Muslim should make Du`a' for Muslim rulers that Allah would reform them, turn them to the right path, and guide them to what pleases Him (Glorified be He). This is your role, O Servant of Allah, to invoke Allah to grant them guidance and uprightness if they do not observe that and to make them abide by Allah's Commands and rule in accordance with His Shari`ah, for this includes reforming everybody everywhere. Moreover, ruling according to Allah's Shari`ah, following His Book and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him) includes the reform of the worldly life and the Hereafter, for when Allah knows that one of His servants has a sincere intention and true will, He will make them of sound opinion and support them in all deeds, since following the Shari`ah and respecting the Commands of Allah and His Messenger leads to the adjustment of worldly life and the Hereafter as previously mentioned.

Furthermore, every Muslim should ask Allah to grant their country guidance and success. He should be sincere to it and supportor of good and should not fail or become bored of doing that. Again, they should use wisdom, kind speech, and good manner, perhaps Allah (Exalted be He) would make them blessed in their Du`a' and advice, thus become a reason for guiding whoever is destined to be guided by Allah, whether it is a prince, ruler or others among those who have power in their countries, for Allah renders the guidance of a responsible person or a person having authority beneficial to the servants and countries, since many people tend to model after these persons, the Prophet (peace be upon him) said:❨ Whoever guides to something good, will have a reward similar to that of its doer ❩It is authentically reported that he (peace be upon him) also told `Aly (may Allah be pleased with him) when he sent him to Khaybar to call the Jews :❨ If Allah guides aright one man through you, that is better for you than to possess the most valuable camels. ❩

This is a great blessing that is only achieved by having truth, sincerity, and patience, along with being aware of violent stern manners which put people off from the truth and leads to Fitan (seditions/seductions/ trials) and evils. Rather, whoever calls to Allah should seek the proper means which help the people to accept

(Part No : 6, Page No: 46)

and apply the truth. A Muslim should also strive to achieve what adjusts their worldly life, religion and family, for there is an absolute right upon this person towards adjusting their family and guiding them to the right, as Allah (Glorified be He) says:❨ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ❩

Accordingly, you should work hard to adjust your family represented in your wife, children, brothers and sisters, as you should work hard to teach, guide, direct, and warn them against what Allah has prohibited because you are responsible for them, according to the Prophet's saying (peace be upon him):❨ All of you are guardians and are responsible for your subjects: The Imam (i.e. ruler) is a guardian and is responsible for his subjects; and the man is the guardian of his family and is responsible for his subjects; and the woman is the guardian of her husband's house and is responsible for her subjects; and the servant is the guardian of his master's money and is responsible for his subjects ❩Then, he (peace be upon him) said:❨ All of you are guardians and responsible for your subjects, ❩

Therefore, we should work hard to adjust them to be sincere to Allah in all acts, honest in following the Messenger of Allah (peace be upon him) and believing him as well as observing Salah (prayer) and other acts prescribed by Allah (Glorified be He), besides keeping away from what Allah has forbidden.

As a result, every one; men and women, should be sincere in fulfilling their duties; a woman should work hard and so should the man, as reforming the families is one of the most important things. Allah (Exalted be He) says to His Prophet (peace be upon him):﴾ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. ﴿He says about His Prophet Isma`il:﴾ And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet. ﴿﴾ And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him. ﴿

Hence, you should follow the example of the Prophets and pious people, and attend to your families; wife, parent, grandparents, brothers, and children, you should also work hard to render them upright, and command your children to offer Salah at the age of seven, and moderately beat them for abandoning it at the age of ten

(Part No : 6, Page No: 47)

to help them obey Allah and maintain their Salah on time till they come to abide by Allah's Din (religion of Islam) and come to know the truth, as authentically reported in the Sunnah of the Messenger of Allah (peace be upon him).

Thus, each one of us should undertake this role, for men and women have to help one another in virtue and righteousness regarding the reformation of families. They should also warn children against what may harm them, thus, get to know what Allah has obligated for them; males and females. Moreover, they should forbid what Allah has prohibited for them such as abandoning the Salah, drinking intoxicants, and drugs, smoking, shaving or trimming the beards, lengthening the clothes (for men) practicing Namimah (tale bearing), Ghaybah (backbiting), hearing songs, or any sort of prohibited entertainment in addition to other acts of disobedience, for this is a person's duty towards their son, sister, and other members of the family.

Helping one another in righteousness and piety is obligatory, since Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿And He (Glorified be He) says:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

These are the winners among men and women in earlier times, the present, and the future, and they are the ones who have true Iman (faith) in Allah and His Messenger and then fulfilled it by observing good deeds, offering Allah's Commands and avoiding His Prohibitions, then recommending one another to truth, by calling to Allah, teaching people, guiding them and recommending each other to patience as well.

These people are rescued and they are the winners, who are the happiest in the worldly life and the Hereafter, just as Allah (Exalted be He) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴿This means that they love each other; they do not commit backbiting, bad reporting, or betrayal gaisnt each other. They never harm, oppress, falsely testify against others, or offend each other in word or action that contradicts friendship and love. For they are well-beloved fellows who cooperate in all that is good. Allah (may He be Praised and Glorified) also says:﴾ they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿This means that they do not keep silent about disproving

(Part No : 6, Page No: 48)

evil or falsely adulate people, rather, each one of them enjoins their fellows to good and forbids them from evil, by kind words and good manner.

After this, Allah (Glorified be He) says:﴾ they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. ﴿This is the characteristic of the true Mu'minin; they abide by Allah's Din, avoid His Prohibitions and Hudud (ordained punishment for violating Allah's Law). Furthermore, they guide people to good, advise them with kind words, and good manners along with having sincerity towards Allah and enduring patience.

This is how a believers deals with their life affairs. They are not a burden on people, they gain lawful earnings, buy and sell, do whatever adjusts their life. They plant as done by the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) (may Allah be pleased with them), buy and sell like the Muhajirun (Emigrants from Makkah to Madinah) (may Allah be pleased with them). They do not depend on others and trouble them by asking, rather they strive to do without people by the support of Allah, take the lawful means for earning and work hard to earn their sustenance in a permissible and lawful way such as selling, buying, planting, or any other permissible job such as smithery, carpentry, sewing, enameling and so on, or by working for others in their farms, constructions, and so forth. Thus, they use the body which Allah has bestowed upon them in obeying Him and His Messenger (peace be upon him), and in lawfully earning what suffices them from people, they are also permitted to take lawful medicine with which Allah supports them to protect their health.

In conclusion: It is permissible for a Muslim to take the lawful means which benefit their worldly life and the Hereafter, their physical health, helps them gain Halal (lawful) earnings, and quit what is Haram (prohibited)

without begging people, for the Prophet (peace be upon him) said:❨ A strong believer is better and dearer to Allah than a weak one, and both are good ❩Then, he (peace be upon him) said:❨ Observe that which benefits you, seek help from Allah, and do not slacken, and if anything befalls you, do not say: "Law" (If) I had done so and so, such and such would have happened, rather say: Allah did what He had destined to do, for "Law " opens the (gate) for the Satan. ❩Related by Imam Muslim in His Sahih (authentic book of Hadith).

(Part No : 6, Page No: 49)

The Prophet (may Allah's Peace and Blessings be upon him) also says:❨ Nobody has ever eaten better food than that which one has earned by working with their own hands, and the Prophet of Allah, Dawud (David), used to eat from the earnings of his manual work. ❩Related by Al-Bukhari in the Sahih❨ And he (peace be upon him) was asked about the best means to earn one's living, he said, "Manual work and lawful sale" ❩Related by Al-Bazzar and classed as Sahih (authentic) by Al-Hakim .

Therefore, O Servant of Allah, you should strive to seek for Halal sustenance and earning and do away with people; you should seek to gain Halal earning away from cheating, betrayal, and lying. Earn what is permissible by observing truth and fulfilling your trust, whether this happens during buying, selling, trade, smithery, enameling, writing, building, or any other permissible work, it is authentically reported that the Messenger of Allah (peace be upon him) said:❨ The two parties doing a transaction have the option (of cancelling it) until they part. If they are honest and disclose (any defects), their transaction will be blessed, but if they lie and conceal (defects) the blessing will be wiped out. ❩(Agreed upon by Imams Al-Bukhari and Muslim).

I ask Allah by His beautiful Names to guide us and all Muslims to whatever pleases Him, and to grant everyone abidance by truth, support of His Religion and word, and to make better the conditions of all Muslims everywhere. I also ask Him to assign whoever is best to rule them, guide their rulers to every thing that gains His pleasure and uprightness of the countries and people. I also ask Him to support them in all good, and to reform their retinue for them, and render them guided and be of guidance, upright leading to uprightness, and to grant them success in ruling His Servants in accordance with Allah's Shari`ah and making the Umam (nations) abide by it. May Allah protect them from the insinuations of the Satan and the straying Fitan, for He is the Most-Able to do this! May He bestow upon Muslims in all places understanding of their Din and abiding by it! May He help them support one another in virtuousness and piety and help all of us to do whatever pleases Him! May peace and blessing be upon His Servant and Messenger our Prophet Muhammad, his family, Companions and whoever followed them in virtue.

Important questions and their answers after the lecture

Q 1: Some secularists speak badly about the scholars and some of the knowledge seekers. They also speak in the matters of Shari`ah despite their lack of knowledge. This matter has spread among the public and confused them. We want Your Eminence to explain this issue; may Allah protect you!

A: It is obligatory on Muslims to keep their religion safe and pure from any doubt and not to take Fatwa (legal opinion issued by a qualified Muslim scholar) from anyone; neither a written text, broadcasted, nor any other means whether the speaker is secular or not. It is obligatory to ascertain the source of Fatwa because not all the people who give Fatwa are qualified, but a person must ascertain the proofs. The meaning is: a believer must keep his religion safe and pure and not to rush things. A person must not take Fatwa from unqualified people but they must ascertain their sources in order to seek the truth. They should ask the scholars who are known for Istiqamah (integrity) and good knowledge in order to make their religion safe and pure from any doubt. Allah says: (So ask the people of the Reminder, if you do not know.) "Those who know" refers to the scholars who know the Qur'an and the Sunnah, so they should not ask those whose religion is doubted or people who do not have knowledge or are known for their diversion from the path of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

Q2 : Can evil be changed with one's hand (by taking action)? Who should change evil with his hand? Please, support the answer with evidence. May Allah preserve you!

A : Allah (Glorified and Exalted be He) described the believers of denouncing evil and enjoining what is good. He (Exalted be He) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿Allah (Exalted be He) also says:﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). ﴿Allah (Exalted be He) also says:﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden) ﴿There are many verses that affirm the duty of enjoining what is good and forbidding what is evil. That is because of

(Part No : 6, Page No: 51)

the importance of this issue and the great need for it.

According to an authentic Hadith, the Prophet (peace be upon him) says:﴾ "Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should speak against it; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ﴿Narrated by Muslimin his Sahih. Changing evil by one's hand should be done by those who are able to do that such as rulers and the competent authority and bodies in charge of such matters in the areas over which they have been appointed, the emir within his scope, the judge within his jurisdictions, and a man in his own house with his children and household according to his ability.

But if he is not able to do that, or if changing it with his hand may lead to division and conflict or result in worse harm, then he should not change it with hand. Rather, he should change it with his tongue by speaking against it. That will be sufficient lest changing it with hand should lead to a worse evil than that which he is seeking to change as stated by the scholars. In the case of changing evil with his tongue, it is sufficient for him to say, "O my brother, fear Allah, this is not permitted! You should stop this! You should do such and such, etc." in a proper manner. After speaking against it, finally comes the role of the heart i.e. to hate the evil in one's heart, show this dislike openly, and avoid sitting with those who do it. Allah is the Source of strength.

Q3 : Some people try to discredit the youth of Al-Sahwah al-Islamiyyah (Islamic Awakening) claiming they are extremists. What is your comment on this?

A : It is obligatory to encourage youth to do good. Their activity to do good should be appreciated. Yet, they should be guided to do so with leniency and wisdom without haste, because youth and others have excessive jealousy that may push them to commit forbidden acts. Both older people and youth should be guided to examine matters rationally and seek the truth in all their actions, so they will behave properly. Seeing some evil actions being committed during the lifetime of the Prophet (peace be upon him), someone - out of jealousy for Allah - said to the sinner, "By Allah! Allah will not forgive you." Whereas, Allah (Glorified and Exalted be He) says:﴾ Who is he who adjures Me that I would not grant pardon to so and so. I have granted pardon to so and so and blotted out your deeds (who took an oath that I would not grant pardon to him). ﴿Narrated by Imam Muslim in his Sahih.This is because he exceeded the limits prescribed by Shari`ah when swearing that Allah (Exalted be He) will not forgive the sinner. This

entails that the Muslims should make sure of things and beware of the danger of the spoken word and excessive jealousy.

Indeed, the youth, older people, and others are obliged to remove Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) but they should do so with leniency and wisdom. They should abide by the text of the Shari`ah (Islamic law). They should not exceed the limits prescribed by Shari`ah lest they become extremists like Khawarij (separatist group that believes committing a major sin amounts to disbelief), Mu'tazila (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and those who followed in their footsteps. On the other hand, they should not decrease their efforts lest they should compromise and abandon the commands of Allah (Exalted be He). Rather, they should be moderate in their words, denial, and seeking the reasons that will help their advice accepted and effective. They should avoid the means that may make people refrain from accepting their advice or prevent society from availing of them. Allah (Glorified and Exalted be He) says:﴾ And had you been severe and harsh-hearted, they would have broken away from about you ﴿The Prophet (peace be upon him) says in an authentic Hadith:﴾ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴿

The Prophet (peace be upon him) also says:﴾ O Allah, who (happens to) acquire some kind of control over the affairs of my people and is kind to them, be kind to him, and who (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him. ﴿Narrated by Imam Muslim in his Sahih.from the Hadith narrated by `Aishah (may Allah be pleased with her).

Q4: Guiding people is the fruit of the spread of religious knowledge among them. However, it is evident that falsehood is much more prevalent through newspapers, mass media, and education curricula. What is the opinion of Islamic callers and scholars in this concern?

A : Indeed, this is a widespread fact throughout all the ages, for wisdom willed by Allah (may He be Praised). Allah (Exalted be He) says: ﴿ And most of mankind will not believe even if you desire it eagerly. ﴾ **Allah (Exalted be He) also says,** ﴿ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. ﴾

Yet, this matter varies from country to another and from a tribe to another. Generally, most people are misguided in this world in a variety of ways from one country to another, from one village to another, and from one tribe to another.

(Part No : 6, Page No: 53)

The people of knowledge should be active. They should not be less active than the people of falsehood. Rather, the first should be more active than the latter in manifesting the Truth and inviting people to accept it wherever they are; in roads, cars, planes, spaceships, homes, and any place. They should forbid evil in a way that is best and teach in a way that is best with a good style, kindness, and leniency. Allah (Glorified and Exalted be He) says: ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **Allah (Glorified be He) also says:** ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾ **The Prophet (peace be upon him) says:** ﴿ One who guides to something good has a reward similar to that of its doer. ﴾ **The Prophet (peace be upon him) says:** ﴿ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴾

It is not permissible for scholars to keep silent and let the disobedient, Mubtadi', and ignorant speak. This is a fatal mistake. It is one of the causes of spreading evil and Bid'ah (innovation in religion) and diminishing good and the Sunnah. The people of Knowledge should declare the truth and call to it. They should resist evil and warn against it. Doing so must be based on knowledge and deep insight. Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴾ **This can be reached through being careful to acquire knowledge by means of studying at the hand of scholars and asking them about problematic matters, attending knowledge circles, reciting the Noble Qur'an and pondering it, and reviewing authentic Hadiths to benefit from and spread knowledge as he learnt it from scholars and mention evidence. The caller to Islam should have the characteristics of devotion, good intention, and humility. One should continue propagating knowledge with every might and power. Let not the people of falsehood be more active in spreading their falsehood. You should covet for ways that benefit Muslims with regard to their religion and lives.**

It is the duty of scholars, young and old, wherever they may be, to spread the Truth supported by Islamic legal proof, to endear it to people, and to make falsehood hateful to them, and warn them against it. Allah (Glorified and Exalted be He) says: ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾ **Allah (Glorified be He) also says:** ﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

(Part No : 6, Page No: 54)

This is the way of scholars wherever they are. They call people to Allah (Exalted be He) and guide them to good. They advise people kindly to obey Allah's commands and avoid His prohibitions, so their call can prove successful and everyone will eventually win and escape the conspiracy of enemies. Allah is the One Whose help is sought.

Q5 : Please, explain the following Ayah where Allah (Exalted be He) says: ﴿ Allâh is the Light of the heavens and the earth. ﴾

A : According to the Muslim scholars, it means that Allah (may He be Praised) illuminates both the heaven and the earth. Whatever light is in the heaven and earth, in this life and in the Hereafter, is originated from the Light of Allah (may He be Praised).

There are two kinds of light: (I) A created light that exists in the worldly life and in the Hereafter and in Paradise and among people i.e. the light of the moon, the sun, and stars. It also includes the light of electricity and fire. This light is created by Allah (may He be Exalted and Glorified).

(II) The second kind is not created. Rather, it is one of the Attributes of Allah (may He be Exalted and Glorified). Allah (may He be Exalted and Praised), with all His Attributes, is the Creator and any thing other than Him is created. Both the Light of His Face (Glorified and Exalted be He) and the Light of His Self are not created. They are one of His Attributes (Glorified and Exalted be He).

Great Light is an Attribute of Allah (may He be Praised). It is not created but it is one of His Attributes like His Hearing, Sight, Hand, Leg, and other kinds of His great Attributes (Glorified and Exalted be He). This is the truth followed by Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

Q6 : What is the tafsir (explanation/exegesis of the meanings of the Qur'an) of Allah's (may He be Exalted and Glorified) saying: ﴿ And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. ﴾ **To whom does the exception refer?**

A : Allah knows best. Some scholars said that they are the angels. Others said that they are the martyrs. It is Allah (may He be Exalted and Glorified) Who best knows what He means by this.

Q7 : I like calling people to Allah (Exalted be He) and I am eager to do so but my style of calling is not so good. Is it sufficient for me to choose a religious audio lecture by a certain scholar to give as a gift to my relatives and Muslims in general?

(Part No : 6, Page No: 55)

A: If a lecture is given by a scholar who is well-known for sound creed and vast knowledge, you will have done a good job to give it to Muslims as a gift and will have a reward similar to that of them as the Prophet (peace be upon him) said: (One who guides to something good has a reward similar to that of its doer.) **(Narrated by Imam Muslim in his Sahih).**

At the same time, there is no harm if you speak about what you know of truth with a good style. For example, you can urge people to offer prayer in congregation, to pay Zakah, and warn them against backbiting, slandering, disobeying parents, severing ties of relationship and abstaining from committing the Fawahish (Great sins) that Allah (Exalted be He) has forbidden because these things are known to all Muslims.

Q8 : I ask Your Eminence to encourage those who call to Allah (Exalted be He) and knowledge seekers to hold lessons and lectures all over the country, because it was noticed that they avoid going to some areas where there is a shortage of callers and laziness on the part of knowledge seekers who are reluctant to hold lessons and lectures. The result is lack of knowledge, ignorance of the Sunnah teachings, and the spread of acts of Shirk and Bid'ah (Innovation in Religion). May Allah protect you!

A : There is no doubt that it is obligatory on scholars wherever they are to propagate truth, promulgate the Sunnah, and teach people. They should not neglect doing that. Moreover, the people of knowledge should spread the truth through holding lessons in Masjids (mosques) in their vicinity, even if they are not appointed as Imams.

On Friday sermons, the Imam of every mosque should take care of his sermon and prepare it according to the needs of the people and concentrate on the points the audience does not know regarding religious affairs. Imams also have commitments to their neighbors and others. They should enjoin good, forbid evil, call to Islam, and teach the ignorant with kindness and wisdom. If scholars keep silent, do not give advice or guide people, the ignorant will speak out and misguide people. It is narrated in an authentic Hadith that the Prophet (peace be upon him) said: (Indeed, Allah does not take away (religious) knowledge by pulling it away from the (chests of) people. However, Allah takes the (religious) knowledge by taking away (inflicting death on) the scholars, till when none of the (religious learned men) remains, people will take as their leaders ignorant persons, who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.) **(Narrated by Imam Al-Bukhari in his Sahih).**

We ask Allah for safety for us and our Muslim brothers against every evil.

(Part No : 6, Page No: 56)

What has been mentioned above indicates that it is obligatory on the people of knowledge wherever they are - in villages and cities, in tribes, in these countries, and so on - to teach and guide people with what Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) said. They should enquire about things that they do not know and refer to the Noble Qur'an, Sunnah, and the sayings of religious scholars.

A scholar should continue learning until he dies. He should learn so that he will know things that he does not know, refer to the sayings of religious scholars to make his verdict based on evidence, and teach people and call to Allah (Exalted be He) with insight.

Everyone needs to learn till he dies even if he was one of the Companions (may Allah be pleased with them). Everyone needs to acquire knowledge and comprehension of religion to know and learn. Thus, all Muslims are required to study and reflect on the Noble Qur'an, authentic Hadith and their commentaries. They should check the scholars' views to benefit from them, know what one does not know, and teach people at home, schools, institutes, universities, in mosques, on buses, planes, or everywhere, even in the cemetery if one attends a burial while people are still waiting. In such a case the person should remind them of Allah (Exalted be He) as the Prophet (peace be upon him) used to do.

To sum up, a scholar should take the opportunity at every suitable place or meeting and should not miss the chance to remind and teach people with good words and in a kind way. Scholars should make sure and beware of speaking in the Name of Allah without knowledge. May Allah grant us success!

(Part No : 6, Page No: 57)

The Divine Decree

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother (...), may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter. May Allah guide you and grant you success! You have mentioned in your letter that you are about to write a book on the Madh-hab (belief) of the righteous Salaf (righteous predecessors) with regard to Divine Decree which many people have erred when discussing. You have also expressed your wish that we write a brief treatise in this regard.

On this occasion, I ask Allah (Glorified and Exalted be He) to guide you to the Truth. It is firm resolution and blessed determination. May Allah grant you the ability to clarify the Truth and clear up doubts! He is the Most Generous!

I am pleased to participate in this outstanding work.

The Qur'an, the Sunnah, and the Ijma` (consensus) of the Salaf (righteous predecessors) indicate that it is Wajib (Obligatory) to believe in Divine Decree, good or bad. It is one of the six fundamentals of Iman i.e. belief. The Iman of a person is never complete unless he believes in the Divine Decree. This is indicated in the Qur'an and the Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadith, which were reported from the Messenger of Allah (peace be upon him). Allah (Glorified and Exalted be He) says,﴾ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ﴿Allah (Exalted be He) also says:﴾ No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. ﴿Allah (Exalted be He) also says:﴾ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). ﴿It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah (may Allah be pleased with him) that

(Part No : 6, Page No: 58)

when Jibril (Gabriel) asked the Prophet (peace be upon him) about Iman, he (peace be upon him) replied,﴾ "Iman is to believe in Allah, His Angels, His Book, the meeting with Him, His Messengers, the Day of Resurrection, and destiny." Jibril said, "You have told the truth." ﴿The wordings are from Muslim.It is also recorded by Muslim in his Sahih (authentic) Book of Hadithon the authority of Amir Al-Mu'minin (Commander of the Believers), `Umar Ibn Al-Khattab (may Allah be pleased with him) that Jibril (peace be upon him) asked the Prophet (peace be upon him) about Iman, so the Prophet (peace be upon him) replied,﴾ "Iman is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and destiny; good and evil." Jibril said, "You have told the truth." ﴿Many Hadiths have been narrated to that effect.

Scholars (may Allah be merciful with them) stated that believing in the Divine Decree has four levels:

First: To believe that Allah (Glorified be He) knew everything before its existence through His eternal Knowledge. He knew the measures, lifespan, and the livelihood of His creation. Allah (Glorified and Exalted be He) says,﴾ Verily, Allâh is the All-Knower of everything. ﴿Allah (Exalted be He) also says:﴾ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿Allah (Exalted be He) also says:﴾ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. ﴿There are many Ayahs (Qur'anic Verses) to the same effect.

Second: To believe that Allah (Exalted be He) has recorded everything; good and bad, good deeds and sins, and lifespan and provision. Allah (Glorified be He) says,﴾ Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. ﴿There are other Ayahs to the same effect, we have previously mentioned some of them.It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "There is none among you but has a place assigned for him either in Paradise or in Hellfire." The Companions said: "O Messenger of Allah! Should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (peace be upon him) replied, "Continue doing good deeds. For the good deeds are made easy for the blessed and bad deeds

(Part No : 6, Page No: 59)

are made easy for the wretched." ﴿Then the Messenger of Allah (peace be upon him) recited Allah's saying,﴾ As for him who gives (in charity) and keeps his duty to Allâh and fears Him, ﴿﴾ And believes in Al-Husnâ. ﴿There are many other Hadith to the same effect. For example, it is recorded from `Abdullah Ibn Mas`ud, as in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),on

the report of the creation of the fetus and its livelihood, death, deeds, and whether they will be blessed or wretched.

Third: To believe that whatever He does not will does not happen and nothing occurs in the universe except by His will. Allah (Exalted be He) says,﴿ To whomsoever among you who wills to walk straight. ﴾﴿ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾Allah (Exalted be He) also says:﴿ So whosoever will (let him read it), and receive admonition (from it)! ﴾﴿ And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins). ﴾Allah (Exalted be He) also says:﴿ If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. ﴾Allah (Exalted be He) also says:﴿ Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. ﴾Allah (Glorified and Exalted be He) also says:﴿ And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. ﴾There are many Ayahs that stress this meaning. They refer to the universal Will unlike the following Ayahs,﴿ Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. ﴾﴿ Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). ﴾﴿ Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman). ﴾The Will i.e. wish, in these Ayahs refers to His legislative Will. The first is never prevented; what Allah wills must happen, as He says,﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴾

As for His legal will, some people may follow and others may not. These Ayahs mean that Allah (Glorified be He) wishes to clarify the matter and show the right way to the people and accept their repentance. However,

most mankind were misguided. They did not repent or know the Truth. Allah (Glorified and Exalted be He) has sent down the evidence and proof and made them clear. He has legislated Tawbah (repentance) and stated its reasons and ways. However, Allah may will that some people will not be guided or repent. This is because they do not follow Allah's legislation, for it is previously encompassed in Allah's knowledge that so and so will not be among the guided people or those who will be granted Tawbah.

This is a great research. A Muslim should comprehend and realize its proofs in order to escape the misleading doubts which confuse many people because they did not differentiate between both wills. To elucidate, a believer accepted Iman by the Will of Allah and His universal Will and at the same time his deeds were according to the legislative will, as he carried out all that Allah (Exalted be He) had ordained upon him. However, a disbeliever disobeys by the Will of Allah and His universal Decree, not by Allah's legislative will for he did not obey Allah (Exalted be He) and accept Islam. You must be careful when writing this book. May Allah grant you success!

Fourth: To believe that Allah is the sole Creator. He (Exalted be He) created every being with a soul, attributes, and actions. All beings are created by Allah and everything occurs by His will. Allah (Exalted be He) has created the people, their provision, and their acts of obedience and disobedience. Their actions are ascribed to them. Thus, they are rewarded or punished. A slave is the real doer; he has a will and Allah granted him power. However, Allah (Glorified be He) created the slave, his actions, his will, and his power. Allah (Exalted be He) says,﴿ Certainly, Allâh has power over all things. ﴾Allah (Glorified and Exalted be He) also says:﴿ To whomsoever among you who wills to walk straight. ﴾﴿ And you cannot will unless (it be) that Allâh wills ﴾None of the deeds of the slaves exist outside His will or power, for Allah is the Omnipotent and the Omniscient. Allah (Glorified and Exalted be He) says,﴿ It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴾

The `Arsh (Allah's Throne), the heavens, the earths, the angels, the seas, the rivers, the animals, etc. were created by His Will and Power. There is no Creator or Lord but Him. He has no partners in worship, Attributes, and Names. Allah (Exalted be He) says,﴿ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ﴾Allah (Glorified be He) also says:﴿ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴾Allah (Glorified and Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾Allah (Glorified and Exalted be He) also says:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾Allah (Glorified be He) is the Creator and anything other than Him is created. His Attributes are not created and His words are one of them. The Qur'an, the word of Allah, was revealed to the Messenger of Allah (peace be upon him). It is not a created being, according to the Ijma` of Ahl Al-Sunnah who are the Sahabah (Companions of the Prophet) and those who follow them in righteousness until the Day of Resurrection.

These are the four levels of the Divine Decree. Whoever believes and understands them, believes in Divine Decree, and its good and bad consequences.

Scholars have mentioned these four levels in `Aqidah books and have clarified its proofs. Among those who explained this issue in brief is Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book, "Al-`Aqidah Al-Wasateyah". However, his student Abu `Abdullah Ibn Al-Qayyim explained this matter in full in his book entitled, "Shifa' Al-`Alil fi Masa'il Al-Qada' wa Al-Qadar wa Al-Hikmah wa Al-Ta`lil". This is a very precious, unique, and useful book we recommend you to read.

May Allah (Glorified be He) guide us all to holdfast and understand his religion deeply. We ask Him to guide all Muslims to His Straight Path. He is the Most Generous! As-salamu `alaykum warahmatullah wabarakatuh!

Advice for Muslim rulers and scholars

Q: While practicing Da`wah (calling to Islam) extensively in the most sacred place on earth, what is your valuable advice for the Muslim rulers and scholars?

(Part No : 6, Page No: 62)

A: My advice for the Muslim rulers is to stick to the Book of Allah and the Sunnah of His Messenger (peace be upon him), and apply it among the people they rule according to Allah's saying, ﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ﴿ ﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿ **There are many Ayahs (Qur'anic verses) that stress this meaning.**

Thus, the happiness of the Islamic countries will come true, instability of the Islamic world will be settled; the rulers and the people will find their desired happiness and security; and everyone will gain happiness and safety in this world and the Hereafter.

My advice to the Muslim scholars is to clarify Al-Haqq (the Truth) for the people by their words and actions; practice Da`wah sincerely and courageously; and fear the blame of no one, as they carry a heavy responsibility, and they know what nobody else knows.

May Allah support His religion, raise high His word, and reconcile the hearts of Muslim leaders and people to please Him! May Allah protect them all from the evil of their deeds and guide them to Al-Sirat-ul-Mustaqim (the Straight Path)! He is the One Who is Capable of doing so.

A Piece of Advice to the Leaders of Arab Countries

(Part No : 6, Page No: 63)

Your Majesties and Excellencies, leaders of the Arab countries, may Allah guide you to what pleases Him and adjusts the affairs of His Servants, Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

On the occasion of this great assembly upon which the Arab nations pin great hopes to eliminate the traces of Jewish aggression, and to get rid of Zionistic (Jews) gangs, **and redeem the ravished land from their hands, I see it is my duty out of sincerity to Allah, His Book, and Messenger (peace be upon him) and to you; leaders, in order to participate in public reformation and have an excuse before Allah (Glorified and Exalted be He) - to send you the following advice from the Islamic university in the country of Al-Mustafa (the selected; Prophet Muhammad) peace be upon him:**

First: Observing Taqwa (fearing Allah as He should be feared) in all affairs and recommending one another to abide by the religion of Islam, rule according to Shari`ah (Islamic law), and fight any deeds or principles contradicting it, for you are the Muslim and Arab leaders. Allah (Exalted be He) will adjust your people and the rest of Muslims insha'a Allah (If Allah wills) as you become upright and unified. Moreover, you all know that you will achieve no dignity, strength, reverence, or victory over your enemies except by abiding by Islam and its instructions, ruling in accordance with it as previously happened with your Salaf (righteous predecessors), who were accordingly granted Allah's Support and Victory, as He (Glorified be He) promised them in His saying:﴾ If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿**Over and above, Islam includes the solution to all problems, the reform of all affairs, and the fulfillment of equity among all people provided that there is a good intention, great efforts exerted, and that things are assigned to the right persons.**

Second: Having kindness, tolerance, and unity of purpose, that is to

(Part No : 6, Page No: 64)

follow the Shari`ah (Islamic law), quit whatever contradicts with it, act towards getting rid of the traces of the Jewish aggression, and eliminate the so-called Israeli state. All efforts and forces should be concerted for this noble aim, together with seeking Allah's Support in this, to follow Allah's Saying (Glorified be He):﴾ And make ready against them all you can of power ﴿**And His Saying (Glorified and Exalted be He):**﴾ O you who believe! Take your precautions ﴿**in addition to other Ayahs and Hadiths stressing this meaning.**

Third: Forming a joint and united army equipped with the most advanced available weapons under a unified reliable leadership. This leadership should depend on a council composed of the ministers of defense, general staff of all Arab armies, and whoever likes to join them from Islamic countries. The council shall follow firm rules based on carefully studied fundamentals by all, hoping to reach the required target. The great welfare, caution, and pursuance of the wise instructions and directions of the Shari`ah this council may lead to is well-known. Additionally, it helps in acting according to Allah's Saying (Glorified and Exalted be He) to His Prophet (peace be upon him):﴾ and consult them in the affairs. ﴿**Describing the believers, Allah (Exalted be He) says:**﴾ and who (conduct) their affairs by mutual consultation ﴿

Fourth: Keep to nonalignment and fairness without allying with any eastern or western bloc. Exert efforts to be one independent bloc that benefits from the expertise and weapons of others without any bias or interference from others in its interior and exterior affairs. It is quite clear that this nonalignment would most certainly prove safer to the Din and life, more perfect in having dignity, pride, reverence, and security against the interference of enemies in your affairs and knowing your secrets. It is authentically reported that﴾ The Messenger (peace be upon him) told a man who wanted to join him at the Battle of Badr, "Have you embraced Islam?" The man said, "No." Whereupon, he (peace be upon him) said, "Go back, for we will not seek the help of a Mushrik (who associates others with Allah in worship). ﴿**This took place even though he (peace be upon him) hired a Mushrik guide during his emigration journey to Madinah, and borrowed some shields from the Mushrikun on the day of** Hunayn. **This indicates that using the enemies' weapons and benefiting from their expertise is permissible and does not fall under seeking their support, which was prohibited by the Prophet (peace be upon him) in the previous Hadith. This is so long as they**

(Part No : 6, Page No: 65)

do not interfere in our affairs or participate in our army.

This is what I wanted to say to you. Allah is the One to be sought for adjusting your hearts

and deeds, guiding you to the right path, unifying your words for the welfare of all Muslims, and to the victory over your enemy. He is the All-Able to do this. As-salamu `alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be with you).

Vice President of the Islamic University, Al-Madinah Al-Munawarah

`Abdul `Aziz Bin `Abdullah Ibn Baz

(Part No : 6, Page No: 66)

General advice

All Praise is due to Allah, the Lord of all the worlds. Peace and blessings be on His servant and Messenger; our Prophet Muhammad, his family, and his Companions.

To commence: This is some advice I offer to remind my Muslim brothers of Allah's Rights and to call people to obey Him, as He says:(And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.)Allah (Glorified be He) also says:(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)Allah (Glorified be He) also says:(By Al-'Asr (the time).)(Verily, man is in loss,)(Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).)The Prophet (peace be upon him) said:(Religion is based on advising one another. Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the leaders and the general Muslims.")(Related by Muslim)

The greatest thing, which I commend you and myself with, is to fear Allah (He may be Glorified) in all conditions. This is the recommendation of Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Exalted be He) says:(And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh)The Prophet (peace be upon him) said to his Companions in many Khutbah (religious sermons):(I enjoin you to observe Taqwa (fearing Allah as He should be feared), and to hear and obey...)The reality of Taqwa (fearing Allah as He should be feared) is to do Allah's ordinances and avoid His prohibitions. Allah (Exalted be He) commands people with piety and promises the pious to relieve their distresses, facilitate their affairs, double their rewards, and provide them with sustenance from where they do not conceive. Allah (Exalted be He) says:(O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.)Allah (Glorified be He) also says:(O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.)(He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).)Allah (Exalted be He) also says:(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)(And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.)Allah (Glorified be He) also says:(and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.)

(Part No : 6, Page No: 67)

Allah (Exalted be He) also says:(So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.)There are numerous and well-known Ayahs which exhort piety and explain the reward set for the pious and the plentiful good which they will have.

It is obligatory on us, dear Muslim brothers, to fear Allah (may He be Praised and Glorified) in secret and in public; and in adversity and in prosperity by doing the forms of obedience which He has ordained upon you, such as Salah, Zakah and so on, and avoid what He has forbidden such as sins and deniable acts. So whoever does what Allah (Exalted be He) has ordained and avoid what He has forbidden, desiring for His reward and fearing of His punishment, will be of the pious who are promised salvation and happiness in this world and in the Hereafter. The greatest thing, which a servant must observe, is to devote worship to Allah Alone and avoid Shirk (associating others in worship with Allah). Allah (Exalted be He) says:(And your Lord has decreed that you worship none but Him.)Allah (Exalted be He) also says:(So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.)(Surely the religion (i.e. the worship and the obedience) is for Allâh only.)Allah (Exalted be He) also says:(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât)This is the meaning of "La ilaha illa Allah" (there is no deity but Allah) because its meaning according to Ijma` (consensus of scholars) is: "No deity is worthy of worship except Allah." Allah (He may be Glorified) says in Surah Al-Hajj:(That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).)So, whoever offers Salah, observes Sawm (fasting), prostrates or supplicates to other than Allah such as the dead, trees, stones and suchlike, associates partners with Allah and nullifies the meaning of "La ilaha illa Allah". Likewise, those who slaughter for other than Allah, i.e. the Awliya' (pious people) and Jinn in order to draw near to them or for fear of their evil, all their deeds are acts of Shirk, which Allah (Exalted be He) prohibited and threatened its people with Hell-fire. Allah (Exalted be He) says:(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).)(He has no partner.)"Nusuk" means slaughtering. Allah (Exalted be He) also says:(Therefore turn in prayer to your Lord and sacrifice (to Him only).)Allah (Exalted be He) also says:(Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills)Allah (Exalted be He) also says:(Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has

forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ❳

(Part No : 6, Page No: 68)

The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ He who meets Allah without associating anything with Him will enter Paradise and he who meets Him associating (anything) with Him will enter Fire. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire). ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ Allah has cursed the one who slaughters (a sacrifice) to other than Allah.... ❳Among the acts of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) are showing off and swearing by other than Allah (Exalted be He), such as swearing with Al-Ka`bah, the Prophet (peace be upon him), honesty and creatures. The Prophet's (peace be upon him) said:❲ The most dreadful thing I fear for my Ummah is the Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah). When he was asked about the Al-Shirk-ul-Asghar, he (peace be upon him) said: "Riya' (showing-off)". ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) ❳(Agreed upon by Al-Bukhari and Muslim).The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ He who swears by anyone other than Allah is committing an act of disbelief or polytheism. ❳(Related by Abu Dawud and Al-Tirmidhy)from Ibn `Umar (may Allah be pleased with them) with an authentic chain of narration.Imam Ahmadreported from `Umar Ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said:❲ He who swears by anything other than Allah is committing an act of polytheism. ❳The Prophet (peace be upon him) said:❲ He who swears by Amanah (trust) is not one of us. ❳There are numerous Hadiths regarding the prohibition of taking an oath with other than Allah (Exalted be He) and warning against doing so. So, it is obligatory on all Muslims to beware of this, only swear with Allah (Exalted be He) and be sincere in that, because swearing by anything that contains glorification and Allah (He may be Glorified) is the Only One who Deserves glorification and respect. Among the types of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) are the saying: "what Allah wills and what you will", "this is a grant from Allah and from you", "except for Allah and you, I would be such and such", "except for Allah and so and so, I would be such and such" and the like. All these phrases are kinds of Al-Shirk-ul-Asghar, according to the Prophet's saying:❲ Do not say, "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills." ❳ Ibn `Abbas said about the saying of a person to his friend: "What Allah wills and what you will" and "It is only the support of Allah and so-and-so, ..."; all these are forms of Shirk.❲ A man said to the Prophet (peace be upon him), "As Allah and you desire." The Prophet (peace be upon him) said, "Do you make me a rival to Allah? Say: What Allah alone desires." ❳So, it is obligatory on every Muslim to understand his religion, beware of Shirk whether little or much, to understand the religion and ask about what he or she does not know. Allah (may He be Praised and Exalted) says:❲ So ask the people of the Reminder, if you do not know. ❳

(Part No : 6, Page No: 69)

Allah (Exalted be He) also says:❲ So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything. ❳The Prophet (peace be upon him) said:❲ If Allah wants to do good to a person, He makes him comprehend the religion. ❳The deniable acts also include sorcery, soothsaying, bad omen, and wearing amulets whether including Ayahs from the Qur'an or other words or those which their meanings are not known. It is authentically reported in a Hadith that the Prophet (peace be upon him) said:❲ Avoid the seven great destructive sins." The people enquire, "O Allah's Messenger! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching their chastity and are good believers. ❳An-Nasa'y narratedfrom Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:❲ Whoever tied a knot and blew on it, has committed sorcery and whoever committed sorcery has committed Shirk (Polytheism). Whoever wears an amulet or talisman will be left to it. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ He is not of us: the one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him; and whoever goes to a soothsayer and believes what he says, has disbelieved in what has been sent down upon Muhammad. ❳(may Allah's Peace and Blessings be upon him).Imam Muslim narrated in his Sahih (book of authentic Hadiths)that the Prophet (may Allah's Peace and Blessings be upon him) said:❲ He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ Spells, charms, and love-potions are polytheism. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ There is no harm in the incantation which does not smack of polytheism. ❳(Related by Muslim).The amulet, whose meaning is not known, must be avoided for fear of Shirk.Imam Ahmad (may Allah be merciful with him) narratedfrom `Uqbah ibn `Amir that the Prophet (peace be upon him) said:❲ If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him. ❳In another narration:❲ Whoever wears an amulet has committed an act of polytheism. ❳ Ibn Mas`ud (may Allah be pleased with him) said the Messenger of Allah (peace be upon him) said:❲ Taking omens is polytheism; taking omens is polytheism. ❳It is recorded in Al-Musnad from `Abdullah ibn `Amr ibn Al-`Aas (may Allah be pleased with them) that the Prophet (peace be upon him) said:❲ "Whoever is prevented from doing something because of his belief in omens will be committing an act of polytheism. They (the hearers) said: 'What is the expiation for that, Allah's Messenger?' He said: "That is to say: 'O Allah, there is no good but Yours, there are no omens but Yours and there is no god but You." ❳There are numerous Hadiths warning against soothsaying, sorcery, pessimism, and asking and believing sorcerers, so it is obligatory on Muslims to beware of these deniable acts

(Part No : 6, Page No: 70)

and correct the people who keep on doing them for fear of the punishment of Allah (Exalted be He), seeking

His reward and obeying the commands of the Messenger (peace be upon him). Among the greatest deniable acts that must be avoided and warned against is the abandonment and neglect of Salah (prayer) and congregational Salah. Allah (Exalted be He) says:❨ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr). ❩Allah (He may be Glorified) says:❨ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. ❩It is authentically reported from the Prophet (peace be upon him) that he said:❨ What makes one a disbeliever and a polytheist is abandoning Salah (Prayer). ❩The Prophet (may Allah's Peace and Blessings be upon him) also says:❨ That which differentiates us from the disbelievers and hypocrites is our performance of Salah (Prayer). He who abandons it, becomes a disbeliever. ❩It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Ibn `Umar that he said the Messenger of Allah (peace be upon him) said:❨ Islam was based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (Prayer), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage). ❩Among the most important duties of Salah and the best declaration of the rites of Islam is performance of Salah (Prayer) in Masjids (mosques) in congregation as the Prophet (peace be upon him) and his Companions used to do. It is authentically reported that he said:❨ "I was going to order that the Salah (Prayer) be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to a people not attending the Salah and burn their houses on them with fire." ❩The Prophet (peace be upon him) also said:❨ "Whoever heard the call (adhaan) and he did not come to it (Prayer), then there is no prayer for him except with an excuse". ❩ Ibn Mas`ud (may Allah be pleased with him) said: "He who likes to meet Allah tomorrow as Muslim, he should keep to these prayers when a call is announced for them. Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man why stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. There is no man purifying himself, doing it well and going to one of these mosques without Allah recording a blessing for him; for every step he takes raises him a degree for it, and effaces a sin from him for it. I have seen the time when no one stayed away from it (Prayer in congregation) except a hypocrite, who was well-known for his hypocrisy or a sick person, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.(Related by Muslim).

(Part No : 6, Page No: 71)

Allah (Exalted be He) informed the people in His Book that neglecting Salah is one of the qualities of the hypocrites. Allah (Exalted be He) says:❨ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ❩Allah (Exalted be He) says about hypocrites:❨ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. ❩It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said:❨ The most burdensome prayers for the hypocrites are the `Isha' (Night) Prayer and the Fajr (Dawn) Prayer. If they were to know the blessings they have in store, they would have come to them, even if they had to crawl. ❩So, it is obligatory on you, Muslims, to keep to the five obligatory daily Salah in Masjid, exchange advice, rebuke those who lag behind, abandon those who do this and not accompany them anymore until they repent to Allah (Exalted be He), follow the Prophet (peace be upon him) and his Companions and keep away from resembling the hypocrites whom Allah threatened with the lowest grade of the Fire.

We ask Allah to grant you and us safety, good health and success in all that pleases Him. May Allah reform our hearts and actions and make us fear Him and observe our actions before Him! We ask Him to make His religion superior, to let down His enemies, to guide our rulers and all the Muslim rulers to which pleases Him, to reform their retinues and to protect all Muslims from the misleading turmoil; Amen. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Advice for King Faysal ibn `Abdul-`Aziz

concerning Da`wah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to His Majesty King Faysal ibn `Abdul-`Aziz may Allah guide him to all goodness and bless his life. Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

May Allah protect you, your Highness assumes a high post which is the hope of the Muslims after Allah (Glorified and Exalted be He), as you are the Custodian of the Qiblah (direction faced for Prayer towards the Ka`bah) of the Muslims and the place where the Messenger of Allah (peace be upon him) migrated. From this blessed place, the Message began and enlightened the world; the first generation of Muslims carried the responsibility of enlightenment of the whole world; and they sacrificed themselves and their money in the Cause of Allah, so the world submitted to them and Islam prevailed.

Being the ruler of this blessed country and having inherited the legacy of your noble predecessors, you should undoubtedly bear the responsibility of Da`wah (calling to Islam) and Jihad (fighting in the Cause of Allah) as much as possible. As you have done this, praise be to Allah that He has enabled you to do it.

Allah (Exalted be He), who is the Most Truthful One, warns the Ummah (nation) against hiding Al-Haqq (the Truth) and encourages them to perform Jihad and Da`wah in His saying,﴾ (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it ﴿He (Exalted be He) also says,﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh’s religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿He (Glorified and Exalted be He) also says,﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day ﴿He (Exalted be He) also says,﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿The Prophet (peace be upon him) said in his Khutbah (sermon) which he delivered in the Farewell Hajj,﴾ Behold! Let those who are present convey to those who are absent. ﴿

He (peace be upon him) also said,﴾ Convey (my teachings) to the people, even if it is a single sentence. ﴿Praise be to Allah, there are many means of communication in this age among the whole world, which facilitates Da`wah. Your Majesty is the one now responsible for conveying Allah's orders to His slaves, which is undoubtedly a great responsibility that requires serious efforts, patience, and persistence.

On the occasion of the twenty fifth anniversary of the establishment of the United Nations, which comes next June, and to which the kings and presidents of the member countries are invited to deliver a speech, I implore Your Majesty that you seize this opportunity to perform Da`wah and call for referring to Shari`ah (Islamic law) in this meeting that shall be attended by most of the Islamic world leaders and others. You should also clarify to them the merits of Islam, that it is the true religion which is perfect for every time and place, that it leads to the benefit of this world and the Hereafter, that it is the religion of happiness and success, that it is the only way to save the lost humanity from the darkness of ignorance to the shore of safety, and that it is the only way to solve all the problems of humanity. You should also explain to them that the Message of Prophet Muhammad (peace be upon him) is general to all people and whoever obeys him enters Jannah (Paradise) and whoever disobeys him enters Hellfire, which clears your conscience and establishes evidence against them.

I hope that Your Majesty gains high rank and glory in this world, and win high ranks in Jannah in the afterworld.

Out of keenness on your interest and that of the Muslims, truthful advice, cooperation in righteousness and piety, and desire to spread Islamic Da`wah among the people, I decided to remind you of that important matter. Your Majesty knows the reality and the corruption, dissolution, atheism and deviation that have afflicted the world nowadays.

I hope that you take care of this matter and apply it. May Allah set right your affairs, help you set right the affairs, guide you, help you guide others, increase your honor in this world and in the Hereafter, make you beneficial to

the people, and save them from Kufr (disbelief) and misguidance to righteousness and guidance thanks to your call. He is the Most Generous One.

As-salamu `alaykum warahmatullah wabarakatuh.

Vice President of the Islamic University in Madinah

(Part No : 6, Page No: 75)

Shari`ah Stance

on the Iraqi Invasion of Kuwait

In the name of Allah, the Most Gracious, the Most Merciful.

All Praise is due to Allah the Lord of all the Worlds. The best outcome is for the pious and there will be no aggression except against the oppressors. Peace and blessings be upon His servant, Messenger, close one, trustee for His revelation, our Imam and Master; Muhammad ibn `Abdullah, his family, his Companions and those who follow his path and his Sunnah.

To commence: Dear Muslim brothers all over the world, in the wake of the events that took place on the 11th of Al-Muharram, 1411 A.H.; the open aggression and sinful actions committed by the president of Iraq against Kuwait when his army invaded Kuwait with all kinds of destructive weapons and then what happened because of this great corruption such as blood-shedding, looting money, dishonoring and the dislocation of civil people,

questions were frequently asked about what should be done in this regard. It is my duty to inform Muslims about the ruling on this action and what a Muslim should do in this regard.

No doubt, this action is terrible and a manifest aggression against a neighboring secure country. It is obligatory on all Muslim and non-Muslim countries as well as all Muslims to deny and denounce such actions and explain how sinful aggression and oppression are!

It is obligatory on the president of Iraq to withdraw his army from Kuwait and beware of the consequences of aggression in this world and in the Hereafter, because oppression leads to a bad end. Allah (Glorified and Exalted be He) says in His Book:﴾ And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper. ﴿Allah (may He be Praised and Glorified) says:﴾ And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment. ﴿The Prophet (peace be upon him) says:﴾ Be on your guard against committing oppression, for oppression is a darkness on the Day of Recompnese. ﴿

(Part No : 6, Page No: 76)

The Prophet (peace be upon him) reported that Allah (Glorified and Exalted be He) says:﴾ O My servants, I have made injustice unlawful for Me and made it unlawful for you, so do not wrong one another. ﴿

There is no doubt that this aggression is one of ugliest types of oppressions. It is against the teachings of Islamic Shari`ah and against the international conventions which demand a quick and just punishment for the doer. Problems that erupt between neighbors, tribes and countries can not be solved through injustice and aggression but through diplomatic channels, compromise or legal arbitration. As for solving them through injustice, aggression, weapons, killing of innocents, looting money and other types of corruption, this is not sustained by Shari`ah, international treaties, or customs but is against them.

It is obligatory on Muslim and non-Muslim countries; Arabs and non-Arabs to denounce it - which has already happened - and the whole world unanimously agreed on denouncing it. No doubt, it is worthy of denouncing. So, it is obligatory on Iraq to withdraw its army from Kuwait, hasten in doing this, stop this serious problem, and solve the problem between it and Kuwait in diplomatic channels which are declared by Islam. Muslims are to be accustomed to the diplomatic channels as well as everyone with deep insight and desire to know the truth and justice.

This issue is the same as all other problems that take place among people whether between countries, tribes or others. They must be solved through peaceful means and it is prohibited to be solved through injustice and aggression. Peace-making among Muslims is permissible as Allah (Glorified and Exalted be He) says:﴾ and making peace is better. ﴿It is reported in the authentic Hadith that the Prophet (peace be upon him) said:﴾ Peace-making between Muslims is permissible except the peace-making that makes lawful as unlawful and unlawful as lawful. ﴿When peace-making that does not contradict the Shari`ah is easy and justice is ascertained, it is permissible. However, when it is not easy, we must resort to the Arbitration of Allah as He says in the Qur'an:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿

(Part No : 6, Page No: 77)

Scholars agreed that referring issues to Allah means to resort to the Book of Allah and referring to the Prophet (peace be upon him) means to resort to him during his lifetime and to his authentic reported Sunnah after his death; this is better for Muslims and also leads to a good end; which is the duty on those who believe in Allah and the Last Day. Allah (Glorified and Exalted be He) says:﴾ And in whatsoever you differ, the

decision thereof is with Allâh (He is the ruling Judge). ❳This is general in all problems, which erupt between countries and peoples. Allah (may He be Praised and Glorified) says:❲ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them ❳Allah (Glorified be He) also says:❲ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ❳So, it is obligatory on all countries, groups, tribes and Muslims to resort to Allah in arbitration regarding the issues in which they differ and to beware of aggression, injustice and to solve the problems which erupt among them through peaceful means and reasonable good mediation. In case it is not easy to do so, they must resort to Islamic arbitration not to aggression and injustice. The problem between Kuwait and Iraq must be solved through a Shar`y court composed of scholars who are known for their good knowledge, virtue and integrity to solve it according to the Book of Allah and the Sunnah of the Prophet (peace be upon him) in case peace-making is impossible. Thus, we can solve all these problems which occur and take place in the Muslim or Arab countries through reconciliation if it is easy without resorting to aggression and injustice. There is no doubt that corruption, evil and injustice that take place among people are natural results of crimes and sins, as Allah (Glorified and Exalted be He) says in His Book:❲ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ❳

(Part No : 6, Page No: 78)

Allah (Glorified be He) also says:❲ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ❳Allah (Glorified and Exalted be He) says:❲ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ❳

It is obligatory on Muslims to repent to Allah of all sins by regretting the past sins, stop doing them in the meantime and to have sincere intentions not to repeat them in future. This is the meaning of sincere repentance. When the sin involves the rights of people, a person must ask the forgiveness of the oppressed ones and give them back their rights because repentance will not be complete except by doing this. Allah (may He be Praised and Glorified) says:❲ And all of you beg Allâh to forgive you all, O believers, that you may be successful ❳There is great success and victory in repentance and safety from all evils of the world and of the Hereafter. Allah (He may be Praised) says: The Prophet (peace be upon him) says:❲ O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ He who repents from his sins is like the one who did not commit a sin. ❳

Muslims must observe their actions before Allah, stick to the religion, hasten to do what has been ordained on them and avoid what was prohibited, exchange advice, cooperate in good and piety, advise one another to do what is right and observe patience according to Allah's saying:❲ By Al-`Asr (the time). ❳❲ Verily, man is in loss, ❳❲ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ The similitude of believers in regard to mutual love, affection and empathy is that of one body; when any limb of it aches, the whole body aches, due to sleeplessness and fever. ❳The Prophet (may Allah's Peace and Blessings be upon him) also says:❲ A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers. ❳

(Part No : 6, Page No: 79)

Exchanging advice for Allah's sake and commending one another for the right cause is one of the most important issues and great duties in the rights of individuals, groups and people.

The president of Iraq must repent to Allah, hasten to return to Him, seek His forgiveness of this manifest injustice and hasten to withdraw his army from Kuwait in order to avoid turmoil, set things back to their first positions, and reach a compromise to the problem that I mentioned. This is the opinion of all scholars without disagreement among them that all problems that erupt between countries, groups, tribes and individuals must be solved through the Shar`y means if it is impossible to solve them through the diplomatic channels, which do not go against the Shari`ah.

As for the measures which the Saudi Arabian government has taken as a result of these actions of aggression of the president of Iraq such as seeking the help of multi-forces from different nationalities including Muslims and others to stop the aggression and defend the country, this is permissible. It is rather obligatory to do so and the Kingdom must play its role in defending Islam and Muslims as well as the sanctity of this country and its people. The kingdom is free of guilt and thanked for its initiation in order to protect the country against evil and its doers and to defend the country against expected aggression which the President of Iraq may wage because he is not to be trusted after what he has done in Kuwait and his betrayal is expected.

It is thus necessary and mandatory to take caution and seek the help of Multi-forces from different nations to protect the country and its people, preserve security and protect the country and people from all evil.

We ask Allah to reward the government for this, guide it to all good, make the measures fruitful, make our final end good, suppress all evils, occupy the evil doers with themselves, reverse the cunning of enemies onto themselves and protect Muslims from their evil for He is the Best to be asked. I ask Allah (Glorified and Exalted be He) to reform Muslims' conditions, guide them to the straight path, suppress their enemies, occupy the enemies with themselves and protect Muslims

against their evils. We supplicate to Allah to bring about benefits as a result of the measures that the government has taken, bless its efforts and guide its steps and make its end, as well as the end of all Muslims, good. We ask Him to guide them to the straight path, to suppress every enemy of Islam and Muslims, occupy the enemies with themselves and protect Muslims against their evil for He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him with good!

The Stand of the Believer toward the Trials

Praise be to Allah, the Lord of the Worlds. May the good end be for the pious! May Allah's peace be upon Muhammad, His Messenger and His Slave, and upon his wives and offspring, just like He sent His peace upon Prophet Ibrahim and his family! May Allah bless Prophet Muhammad, his wives and offspring just like He blessed Prophet Ibrahim and his family! He (Glorified be He) is indeed Praiseworthy and Glorious.

I would like to thank Allah (Glorified and Exalted be He) for this meeting with our dear brothers and sons. I implore to Allah (Exalted be He) to make it a blessed meeting; make us benefit from what we learnt; purify our hearts and fix our deeds; protect us all from the evils within ourselves and our misdeeds; grant victory to His Religion; make His Word superior; set right the affairs of the Muslims everywhere; let the best among them rule; and protect them from the evil ones among them. He is the Generous, the Gracious.

I would like also to thank those in charge of Imam Muhammad ibn Sa`ud University for organizing this meeting. May Allah (Exalted be He) double their reward and guide us all to every good in religion and life and to the benefit of the whole Ummah (nation). He (Glorified and Exalted be He) is the Generous, the Gracious.

Dear brothers and sons, my speech today is entitled "The Stand of the Believer toward The trials". The Prophet (peace be upon him) clarified the danger of Fitan i.e. trials - may Allah (Exalted be He) save us their evils - and told us what we should do about it.

What is Fitnah (sing. of fitan i.e. trials)?

Fitnah is a general word that has many meanings. It means Shirk (associating others in worship with Allah), which is the utmost expression of Fitnah, according to Allah's saying,❨ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ❩

Allah (Glorified and Exalted be He) also says,❨ They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) ❩Fitnah also refers to torture and burning according to Allah's saying,❨ "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!" ❩He (Glorified and Exalted be He) also says,❨ Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. ❩Trial here refers to torturing and punishing. Fitnah also refers to testing. Allah (Glorified and Exalted be He) says,❨ and We shall make a trial of you with evil and with good. ❩He (Glorified and Exalted be He) also says,❨ Your wealth and your children are only a trial ❩to determine those who use wealth and children in obeying Allah, fulfilling Allah's rights, avoiding Allah's prohibitions and respecting the limits of Allah (Exalted be He), and those who deviate from this path and follow their own desires. Fitnah also refers to afflictions and punishment according to Allah's saying,❨ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people) ❩This means that it will affect all the people in general.

It is reported from Al-Zubayr ibn Al-`Awwam (may Allah be pleased with him) and a group of the Salaf (righteous predecessors) that they said about the Fitnah of `Uthman's murder, "We would not have thought it i.e. fitnah, could strike us until it took place." A group of ignorant, unjust people, some of whom were misguided, killed `Uthman (may Allah be pleased with him) due to false doubts and wrong interpretations. This Fitnah spread, grew larger and afflicted some people who had nothing to do with it and who were not among the unjust people. This led to what took place between `Aly (may Allah be pleased with him) and Mu`awiyah (may Allah be pleased with him), and the Battles of the Camel and Siffin, which were consequences of the injustice done to `Uthman (may Allah be pleased with him). A group of people led by Mu`awiyah claimed revenge for `Uthman (may Allah be pleased with him), and asked `Aly (may Allah be pleased with him), after being chosen as the fourth Caliph by the Muslims,

to surrender the murderers to them. `Aly (may Allah be pleased with him) told them that the time is not suitable to surrender the murderers now, and he promised them to do the right thing later, but he could not take revenge at that time. War took place in the Battle of the Camel and the Battle of Siffin as is known, and a group of the Salaf (may Allah be pleased with them) including Al-Zubayr said that the Ayah (Qur'anic verse) was revealed to treat situations like that, as it entails this meaning, and that this was the first Fitnah to take place in the Ummah.❨ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment. ❩The Fitnah affected a large number of people, including the Sahabah (Companions of the Prophet) and others. `Ammar ibn Yasir, Talhah ibn

`Ubaydullah, who is among the ten Sahabah given the glad tidings of entering Jannah (Paradise), and Al-Zubayr who is also among the ten Sahabah given the glad tidings of entering Jannah (Paradise). They were killed during this Fitnah, in addition to other Sahabah who were killed in the Battles of the Camel and Siffin.

Fitnah also takes place by means of doubts and lusts. Many people were exposed to Fitnah because of groundless doubts, like the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Shi`ah (Shi'ites), Al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds) and other deviant sects who were misguided by doubts and deviated from the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), which led to Fitnah for them and for other people, except those on whom Allah (Exalted be He) had mercy.

The way to avoid the different forms of Fitnah is adhering to Allah's Book and the Sunnah of His Messenger (peace be upon him), according to what was narrated on the authority of `Aly that the Prophet (may Allah's Peace and Blessings be upon him) said,﴿ "There will be trials." He was then asked, "O Allah's Messenger! What is the way out of them?" He replied, "The Book of Allah, in which there is the news of things before you, the reports of the matters after you, and the laws to settle your disputes." ﴾This means that there is no escape from all forms of Fitnah, whether lusts, doubts, fights or Bida` (innovations in religion) except with good understanding of Allah's Book and the Sunnah of His Messenger (peace be upon him), and knowing the Manhaj (methodology) of the Salaf and those who followed them from the Imams (leaders) of Islam and the callers to guidance.

Anything people say and adhere to in times of war and peace should be judged according to Allah's Book and the Sunnah of His Messenger (peace be upon him). In His Noble Book, Allah (Glorified and Exalted be He) says,﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾

(Part No : 6, Page No: 84)

This is the only way to follow; we should judge according to the Qur'an and the authentic Sunnah of the Messenger of Allah (peace be upon him) after his death.

Allah (Glorified and Exalted be He) also says,﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾Accepting the Messenger of Allah (peace be upon him) as a judge means referring to the Qur'an and the Sunnah. Allah (Exalted be He) says,﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾Anything other than Allah's judgment is considered judgment of Jahiliyyah (pre-Islamic time of ignorance). Allah (Glorified and Exalted be He) says,﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾

The only way to avoid Fitnah is to refer to Allah's Book and the Sunnah of His Messenger (peace be upon him), by referring to the scholars specialized in the Sunnah who are well-informed and knowledgeable about the Qur'an and the Sunnah and who have applied it. The whole Ummah; man and Jinn (creatures created from fire), Arabs, non-Arabs, men or women should refer to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him), and follow the way of the Salaf and those who follow them in times of war or peace, in acts of `Ibadah (worship) and transactions, in Allah's Names and Attributes; in the matters of Resurrection, Hellfire, Jannah, and everything else. This also includes the wars launched by some people, in which they should refer to Shari`ah (Islamic law).

The same applies to preparation for war, allies and enemies in war. All this should be judged according to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him).

(Part No : 6, Page No: 85)

This includes what took place on the eleventh of Muharram, 1411 A.H., when the ruler of Iraq invaded Kuwait. His threat to this country and the Gulf countries is also a Fitnah that should be referred to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him).

According to scholars and people of Iman (Faith), there is no doubt that this man has committed a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), a terrible sin and a fierce, unjustified attack. If he had been a caller to Islam and a person who refers to Shari`ah, he would not have invaded another country, whether Kuwait or any other one, unless he had warned them, his allegations against them are observed and their concordance with Shari`ah is judged. However, he invaded a country, killed people, captured the booty, and took captives without any pangs of conscience. This indicates that he does not have the least amount of required religiosity, magnanimity or modesty. Nevertheless, he claims to be a true Muslim, that he is fighting in the Cause of Allah and that he intends to protect the Two Sacred Mosques. This is really hypocrisy, deception and absolute Kufr (disbelief).

It is known that the Ba`th Party, communism and all secular parties contradict Islam and are more indulged in Kufr than the Jews and Christians, because it is lawful to eat the animals slaughtered by Jews and Christians, eat with them and marry the chaste women among them. However, it is impermissible to eat with atheists or marry their women. The same applies to idol worshippers. Any atheist who does not believe in Islam is worse than

Jews and Christians. Those who belong to the Ba`th Party and secularists who reject Islam, in addition to communists, socialists and all the other atheist parties who do not believe in Allah and the Day of Judgment are worse in Kufr than the Jews and Christians. The same applies to idol worshippers, grave worshippers, tree worshippers, and stone worshippers; they are worse than the Jews and Christians. That is why Allah (Exalted be He) has distinguished them from each other, even if they are all Kafirs (disbelievers), misguided and will enter Hellfire, but they are not of the same degree of Kufr and misguidance. They will be in Hellfire if they die while in the same state.

If a person who belongs to the Ba`th party wants to claim that they are Muslims, they have to leave their party, whether Ba`th, socialism or communism, and perform Tawbah (repentance to Allah) from all that contradicts Islam,

(Part No : 6, Page No: 86)

so that their sincerity is proven. If that cunning Saddam, the ruler of Iraq, wanted to perform Tawbah, he should have rejected the Ba`th party, disclaimed it, announced himself a Muslim, withdrawn from the country he invaded, corrected the injustice he had done to the people, regretted it, withdrawn his army from Kuwait, announced his Tawbah and referred to Shari`ah in his rulings, so that his sincerity would have been proven to the people.

Fighting him is one of the most important forms of Jihad (fighting in the Cause of Allah), which is fighting a barefaced enemy to take revenge, return the rights to their owners and solve the tribulation that he caused. All the Islamic countries, including the Kingdom of Saudi Arabia and its allies, should fight him. It is considered a Shar`y (Islamically lawful) Jihad. If a fighter is killed in it, he is considered a martyr; if he returns safe, he will gain a great reward if he is a Muslim. The ruling on seeking the help of non-Muslims is known by scholars and there is a lot of evidence on it. The correct opinion is what was mentioned in the decree of the Council of Senior Scholars in the Kingdom of Saudi Arabia. It is permissible to seek the help of non-Muslims in case of necessity to fight back an unjust enemy and protect the country from their evil, if the Muslim forces are not adequate to do this. In this case, it is permissible to seek the help of those who are most probably able to offer help, whether they are Jews, Christians, idol worshippers, or others. This happened to the Prophet (peace be upon him) in Makkah when he sought the help of Mut`am ibn `Udayy when he returned from Al-Ta'if and was afraid of the people of Makkah after the death of his uncle Abu Talib. He first sought the help of others, but they did not respond, and then he sought the help of Mut`am who was one of their chiefs and he protected him. He (peace be upon him) also used to pass by the polytheists at their homes in Mina to ask them to protect him so that he could convey the Message of his Lord, even though they were non-Muslims. He sought the help of `Abdullah ibn Urayqit during the Hijrah (Prophet's migration to Madinah), although he was a Kafir, being fit for the job and unlikely to report them to the polytheists. On the day of the Battle of Badr he said,(I do not seek the help of a polytheist.)However, he did not say "Do not seek the help of polytheists"; he spoke only about himself, as he did not need them at that time, and he had a group of

(Part No : 6, Page No: 87)

Muslims to help him. This was one of the reasons behind the guidance of the man, whose help was rejected, and he embraced Islam.(On the day of the Conquest of Makkah, he borrowed shields from Safwan ibn Umayyah who was still a polytheist. He asked, "Are you going to take them by force, Muhammad?" He (peace be upon him) said, "No, it is just a loan.")He sought the help of the Jews in Khaybar when the Muslims were preoccupied with Jihad and had no time to think about agriculture. He agreed with them on cultivating the land of Khaybar in return for half of the crops, even though they were Jews, as he saw that it was better for the public interest. He kept them in Khaybar until the Muslims managed to take care of their money in Khaybar during the era of `Umar. Only then, did `Umar (may Allah be pleased with him) ask them to leave the country. There is also a known rule in Allah's saying,(while He has explained to you in detail what is forbidden to you, except under compulsion of necessity)

If the Muslims are forced to seek the help of a less evil enemy to fight a worse enemy, there is no harm in this. It is known that atheists, Ba`thists and such people are worse than the Jews and the Christians; any atheist is worse than the People of the Book. So, according to Shar`y rules, it is permissible to seek the help of some polytheists to fight a worse evil enemy and protect the Muslims from their evil.

It is known to the scholars that the reports that are narrated from the Prophet (peace be upon him) about Fitnah and avoiding it, which is as follows:

The Prophet (peace be upon him) said,(There will be Fitan in which the sitting person will be better than the standing one; the standing one will be better than the walking one; and the walking one will be better than the running one. Whoever looks forward to those Fitan, they will overtake him; and whoever finds a refuge or a shelter should take refuge in it.)This is the Fitnah in which Al-Haqq (the Truth) is unclear; a Mu'min (a believer) should avoid it by every possible means. This also applies to the saying of the Prophet (peace be upon him),(A time is about to come when the best property of a Muslim will be sheep, which he takes to the tops of mountains and the places of rainfall, so as to flee with his religion from Fitnah.)Related by Al-Bukhari in his Sahih (authentic) Book of Hadith.This also applies to the saying of the Prophet (peace be upon him) when he was asked,("Who is the best among the people?" He replied, "A Mu'min who fights in the Cause of Allah." People asked, "Who is next?" He replied, "A Mu'min who stays in one of the mountain paths worshipping Allah and saves the people from his mischief.")This refers to the times when matters are ambiguous and the Mu'min are afraid for themselves. However, if they realize who is the oppressor and who is the

(Part No : 6, Page No: 88)

oppressed, they should stand with the oppressed against the oppressors. This is according to the saying of

the Prophet (peace be upon him), "Help your brothers, whether they are oppressors or oppressed." A man asked, "O, Messenger of Allah! How can I help them if they are oppressors?" He (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help them."

When the Fitnah took place at the time of the Sahabah (may Allah be pleased with him), some of them were misled and refused to participate in it because of the Hadiths of Fitnah, such as Sa`d ibn Abu Waqqas, Muhammad ibn Maslamah, and other Sahabah (may Allah be pleased with them). However, the well-informed Sahabah supported `Aly, as he was the one who deserved support, in the face of Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the aggressors of the people of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) when they knew the truth; `Aly was wronged and should be supported, for he was the Imam (ruler) that should be followed and Mu`awiyah and his supporters wronged him and accused him of killing `Uthman. Allah (Glorified and Exalted be He) says in his Glorious Book, And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that outrages He does not say "keep away from them", but He says, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. If the oppressor is known, the oppressed should be helped according to Allah's saying, then fight you (all) against the one that outrages till it complies with the Command of Allâh. In the era of the Sahabah, the oppressors were Mu`awiyah and his supporters, and the oppressed were `Aly and his supporters. That is why the great Sahabah supported `Aly as previously mentioned. The Prophet (peace be upon him) said a Sahih Hadith wherein he speaks about Khawarij. He (peace be upon him) said, There would be two groups in my Ummah. A group will secede from them, and the one that is closer to Al-Haqq will kill them. `Aly and his supporters who were nearer to Al-Haqq killed them. The Prophet (peace be upon him) also said about `Ammar, `Ammar will be killed by the oppressing group. He was killed by Mu`awiyah and his supporters in the Battle of Siffin .

Mu`awiyah and his supporters were oppressors, but they were at the same time practicing independent reasoning and they thought they were right in claiming revenge for `Uthman, just like Talhah, Al-Zubayr and `Aishah (may Allah be pleased with them) thought on the day of the Battle of the Camel. They would take a reward for Ijtihad (juristic effort to infer expert legal rulings), but missed the reward of right judgment. `Aly will take the reward for Ijtihad and right judgment as well. This is the Shar`y rule concerning Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings); if a judge, a reformer or a fighter seeks truth, they will have double reward if they are right and only one if they are wrong. The Prophet (peace be upon him) said, If a judge gives a verdict according to the best of his knowledge and his verdict is correct, he will receive a double reward; and if he gives a verdict according to the best of his knowledge and his verdict is wrong, he will get one reward. (Agreed upon by Imams Al-Bukhari and Muslim).Every Fitnah induced by a Muslim, a Mubtadi` (one who introduces innovations in religion) or a Kafir should be examined. A Mu'min should support the wronged one against the wrong-doer. Thus, Al-Haqq is supported; the affairs of the Muslims are settled; an oppressor is prevented from oppression; and a truth seeker knows that he should cooperate in righteousness and piety, not in sin and transgression. This is according to Allah's saying, Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. Fighting an aggressor or a Kafir who attacks the Muslims out of oppression is a duty, a form of righteousness, helping the oppressed and fighting the oppressors. Thus, fighting Saddam and those like him is a form of righteousness and guidance. The Muslims should exert all possible efforts in fighting him, and seek the help of anyone who may be useful in resisting the oppressor and getting rid of his evil. It is also impermissible for the Muslims to abandon the oppressed and leave them for the oppressors to exploit them in any way; the oppressor should be resisted and the oppressed supported in every way.

All the Muslims should comprehend their religion; have deep insight in what they do and what they refrain from doing; refer to Allah's Book and the Sunnah of His Messenger (peace be upon him) in everything; study them to seek the truth for the sake of Allah (Exalted be He) and the Hereafter, to carry out

Allah's rulings among the people; and beware of desires, as it makes people fall into Hellfire. Allah (Exalted be He) says, and follow not your desire — for it will mislead you from the Path of Allâh. He (Glorified and Exalted be He) says, But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists). Any person who has deep insight believes that if Saddam had been left to do what he likes, he would have ruined the country, and would have been helped by people from the north and the south in his falsehood. If he had been able to carry out his plans, this would have led to terrible disasters, serious corruption, and great evil. However, it is out of Allah's Mercy and Bounty that the rulers of Saudi Arabia noticed his evil and corruption, so they sought the help of multi-national forces to fight him and defend the religion and the country, until Allah (Exalted be He) ruined his plotting and prevented him from achieving his aim.

May Allah grant us a good end, save us from his evil and the evil of others, and support our Islamic armies and those who help them against the ruler of Iraq until he stops his aggression, withdraws his army from Kuwait and knows his limits! May Allah also grant the best understanding of religion to our armies, save us from the evils of our sins, save us from the evil of all Kafirs of all nationalities, make them return to their countries while we are safe from their evil, guide them to Islam, and save them from Kufr!

May Allah guide them all, make them return to Al-Haqq and guidance, and save us from the evil of

Ba`thists, Christians or others. May Allah guide them to Islam, save us from their evil, make the Kafirs among them return to their countries and leave the Muslims, get rid of the ruler of Iraq and his army, and choose for Iraq a righteous ruler who judges according to Shari`ah! May Allah also grant all the Muslims rulers who judge according to Shari`ah and lead them by the Qur'an and the Sunnah and save the Muslims from the evil of their rulers who contradict Shari`ah!

May He set right the affairs of Muslims and their leaders, guide them to His Right Path, make the best of the Muslims their leaders, save them from the evil of enemies wherever they are, ruin the plotting of the enemies, and save us from the evil of our sins. May He enable us to perform sincere Tawbah and make the hard affliction that happened in Kuwait a lesson for everyone and a reason for guidance! May Allah guide our government to all goodness, help it to obey Allah (Exalted be He) and His Messenger (peace be upon him), and prepare a strong army that suffices them and makes them dispense with all the enemies of Allah!

May Allah guide all our neighboring countries to adhere to Allah's Book, make them all consent to Al-Haqq and guidance, enable them to obey Allah (Exalted be He) and His Messenger (peace be upon him), save them from the enemies and hypocrites among them who fight the Qur'an and the Sunnah, and call for their opposite!

May Allah ruin the plotting of His enemies and disunite them. May He guide the truth seekers to what pleases Him, set right the affairs of the Muslims everywhere, unify the opinions of Muslims everywhere on Al-Haqq and guidance, and save us from the evil of our enemies wherever they are! He is the Most Generous One. May Allah's peace and blessings be upon His Slave and Messenger, our Prophet Muhammad, his family, Companions and those who followed them in righteousness!

(Part No : 6, Page No: 92)

An important lecture on the Iraqi ruler's invasion of Kuwait

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance!

It is Allah (Exalted be He) with His deep Wisdom and absolute proof that He tests His servants with prosperity and adversity, grace or calamity to distinguish the wicked from the good, and the believers and those who have Taqwa (fearing Allah as He should be feared) from the hypocrites and disbelievers, and those striving patiently from those who are not. This test is also given to people to show those who seek and call for establishing the truth and those who do not. Allah (Glorified and Exalted be He) says,﴾ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴿This trial refers to testing people to distinguish the truthful from the liar, the pious from the wicked, and the good from the evil. This is also to let those whom Allah (Exalted be He) wills to be happy return to the truth while those whom He wills to be wretched keep to misguidance. Allah (Glorified and Exalted be He) says,﴾ And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). ﴿This Ayah points out that Allah (Exalted be He) may test people with times of ease and bounties including wealth, high rank, and others, and with evil which includes calamities, difficulty, eagerness, fear, warfare, and affliction so that they might return to the truth and adhere to guidance. Allah (Glorified and Exalted be He) says,﴾ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment. ﴿This means that man should fear Allah (Exalted be He) by doing good deeds, obeying Him, striving in His Cause and adhering to the truth.

(Part No : 6, Page No: 93)

The Fitnah may include war, doubtful matters which mislead many people, forbidden lusts and many others.

The believers protect themselves by obeying Allah (Exalted be He) and His Messenger (peace be upon him), understanding the religion, and preparing themselves for the trials ahead of time so that they may be well-prepared and informed when they occur. Allah (Glorified and Exalted be He) says,﴾ and know that Allâh is Severe in punishment. ﴿The severe penalty is for whoever disobeys Him and commits what He made unlawful and violates His Laws. Allah (Exalted be He) says,﴾ Your wealth and your children are only a trial ﴿Another kind of Fitnah is wealth and children. If man fears Allah (Exalted be He) concerning his wealth and children, he will be happy. Otherwise, he will be ruined if he prefers the worldly life to the Hereafter and seeks after forbidden lusts and whims.

He (Exalted be He) says,﴾ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴿He tests people so that He makes evident those who strive for Allah's cause and are patient.﴾ and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴿That is to make evident - through apparent (real) knowledge - this kind of people, although Allah (Exalted be He) knows everything and nothing is hidden from Him; He encompassed all things in His Knowledge. Allah (Exalted be He) says,﴾ that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿

Allah (Exalted be He) knows all things but He tests people so that He makes evident - through apparent (real) knowledge - the patient and those who strive for His cause. This fact should be clear for people and disclosed through real knowledge as He (may He be Praised) says,﴾ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴿

On the eleventh of Muharram,

(Part No : 6, Page No: 94)

1411 A.H., corresponding to 2 August, 1990 A.D., the Iraqi ruler invaded his neighboring country, Kuwait. His transgressing and destructive troops invaded the country. They stole property, caused bloodshed, violated honor and made citizens homeless. The invasion has sparked international condemnation. The entire world therefore mobilized troops on the Saudi borders and exerted great effort to convince the Iraqi ruler to withdraw his troops from this country. However, he refused and insisted on his transgression and aggression. This is the sound wisdom of Allah Who is the Wise and Knowing. He previously encompassed in knowledge that this affliction; i.e. this war would occur. This war which can not be ended through peaceful solutions is considered a Fitnah. Allah (may He be Praised) says,﴾ it may be that you dislike a thing and Allâh brings through it a great deal of good. ﴿Allah (Glorified be He) also says:﴾ Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. ﴿We hope this war brings good for us and all Muslims and evil for the enemies of Islam as He (may He be Praised) is the Most Knowing and Wise. We hope this event be a warning for us and others to return to Allah (Exalted be He) and hold fast to His religion and fully prepare ourselves

to confront the enemies of Islam.

The test is beneficial for the believers and those who are sane. These are requested to practice self-reckoning and self-striving. Muslims, nations and individuals, need to obey Allah's commands and avoid His prohibitions. When they do so and rectify their affairs and exert efforts as much as they can to make the truth victorious, Allah (Exalted be He) will make their affairs easy and help them overcome their enemies as He (Glorified and Exalted be He) says,

﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾Allah (Glorified and Exalted be He) also says:﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾He (may He be Praised) also says,﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾Allah (Glorified and Exalted be He) also says:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾This will be a reward for their genuine faith and good deeds.

It is obligatory upon everyone to hold fast to Allah's command. Allah (Exalted be He) has shown us how to save ourselves from Fitnah. He has ordered us to have Taqwa and integrity, to strive faithfully, to be sincere, patient and persevering. The means of salvation and achieving victory are shown in His saying,﴿ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴾﴿ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾﴿ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do. ﴾

He (may He be Praised) orders the Muslims to have the following qualities upon meeting the enemies, engaging in Jihad and confronting aggression. These are as follows:

First: To be steadfast in the truth. Allah (may He be Praised) says,﴿ O you who believe! When you meet (an enemy) force, take a firm stand against them ﴾Being steadfast and patient in the truth is necessary, as Allah (Exalted be He)

says in another Ayah,﴿ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴾The believers adhere to the truth in times of prosperity and adversity; they do not neglect it in the time of stress.

Second: Remembering Allah (Exalted be He); you must remember Him with your heart, tongue, and deeds. Remembrance of Allah should be done out of love, fear, trust, glorifying, believing that Allah (Exalted be He) is the One Who grants victory and that there is no victory except from Him as He says,﴿ And there is no victory except from Allâh. ﴾They know that the means are no more than things that help achieve victory. These means may include good preparations and using weapons and other things that help achieve victory and be a message from Allah (Exalted be He) for good tidings as He says when He provided the Messenger (peace be upon him) with the angels,﴿ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴾In Surah'Al `Imran,Allah says,﴿ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴾

In times of adversity, the believer remembers the name of Allah (Exalted be He) and glorifies Him, and knows that He grants victory, inflicts harm, gives benefit and handles everything. It is He (may He be Praised) who causes harm, benefit, honor, victory and manages all affairs and nothing is hidden from Him and nothing is beyond His Capability. He (Exalted be He) makes success contingent on remembrance of Allah when saying,﴿ and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴾Remembering Allah (Exalted be He) with the heart, tongue and deeds brings victory, success and goodness. The believers, in times of prosperity and adversity, adhere to remembering, glorification of and devotion to Allah (Exalted be He). They achieve Allah's rights on His slaves and avoid His prohibitions. They adhere to Dhikr by observing Salah and protecting the limbs and the tongue from committing forbidden things. They render the rights to their owners, avoid committing what is forbidden by Allah (Exalted be He), and doing any other things that may please Him and escape His wrath.

As it was mentioned above, Dhikr should be done with heart, tongue and deeds to bring success, victory and happiness. Allah (may He be Praised) says,﴿ And obey Allâh and His Messenger ﴾Obeying Allah (Exalted be He) and His Messenger (peace be upon him) is the third quality that the believers must have. This quality is included in Dhikr, but due to its importance, Allah (Exalted be He) has stressed it. Fulfilling the commands and avoiding the prohibitions - whether it is in Jihad or otherwise - are part of obeying Allah (Exalted be He).

The fourth quality is to adhere to cooperation and unity, as Allah (Exalted be He) says,﴿ and do not dispute (with one another) lest you lose courage and your strength departs ﴾Muslims have to cooperate and agree with each other and be truthful in fighting the enemies and expelling the transgressors. Accord and patience are required to confront the enemies.

The enemy could be a Muslim, a disbeliever, or a Muslim tyrant. Allah (may He be Exalted)ordered that the latter should be fought until they comply with Allah's Command. Allah (Exalted be He) says,﴿ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. ﴾This is in the case when the fighting party is a believer, so what would it be if it is a Ba'athist disbeliever who oppresses people?

The phrase "till it complies with the Command of Allah" means till it returns to the truth and renders the rights to their owners and be just. Allah (Exalted be He) says,﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾The fifth quality is patience. It is necessary to have patience when fighting the enemies and do the best because Allah (Exalted be He) has described the believers as follows,﴿ and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). ﴾He (may He be Praised) also says,﴿ Such are the people of the truth and they are Al-Muttaqûn (the pious). ﴾He (may He be Praised) also said to His Prophet (peace be upon him),﴿ And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but from Allâh. ﴾

(Part No : 6, Page No: 98)

There are three types of patience:

- Patience in obeying Allah and rendering the rights.

- Patience in abstaining from sin with words and deeds.

- Patience during times of calamities and disasters such as being afflicted with diseases, wounds, and killing. It is indispensable to be patient and use all means that may lead to safety and victory.

The sixth and seventh qualities are mentioned in the following Ayah. Allah (Exalted be He) says,﴿ And be not like those who come out of their homes boastfully and to be seen of men ﴾Allah (Exalted be He) has ordered the believers not to show off and not to fight the enemies boastfully. Rather, they should be sincere, truthful and humble in Jihad and ask Allah (Exalted be He) to grant them victory. Allah (Exalted be He) has mentioned and warned against a quality His enemies have, namely, averting people from His way. It is the disbelievers who averted people from the way of Allah (may He be Exalted)and sought to make it deviant. Unlike them, the believers are sincere, truthful, and humble in Jihad and call those who are deviant to the way of Allah and call people to the truth, guidance, and obedience to Allah (Exalted be He) and His Messenger (peace be upon him). They can never be hypocrites or fight boastfully. Some people see this Fitnah, namely the Iraqi invasion of Kuwait as a doubtful matter. Some people think that it is better not to fight with either side. The same occurred during the first Fitnah which took place after the Prophet's (peace be upon him) death. It broke out between the peopel of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) and the regions of Iraq because of the murder of `Uthman (may Allah be pleased with him). Those who had a grudge for Islam made their way into this Fitnah by means of stealth and the matter was completely chaotic. Owing to the unjust murder of `Uthman (may Allah be pleased with him), severe Fitnah took place. People pledged allegiance to `Aly (may Allah be pleased with him)

(Part No : 6, Page No: 99)

as a Caliph. At the same time, Mu`awiyah (may Allah be pleased with him) and a group of people demanded that the murderers of `Uthman be brought to justice. Thus, the Fitnah intensified and Muslims were divided into two parties, one sided with Mu`awiyah (may Allah be pleased with him) and the people of the Levant and asked `Aly (may Allah be pleased with him) to surrender the murderers.

The other party, which consisted of `Aly (may Allah be pleased with him) and his companions asked Mu`awiyah and his supporters to calm down and be patient and he tried to settle matters peacefully.

However, the matters worsened and two battles ensued: the Battle of the Camel and the Battle of Siffin. Some people at that time thought that it was better not to engage in this Fitnah. Some Sahabah joined neither `Aly nor Mu`awiyah.

Similarly, the current Fitnah caused people to become confused, especially that not all of them are well-informed or know what to do; some of them may have their insight blurred and can not understand the truth due to their perplexity. This Fitnah is not one that should be deserted because the truth is clear. The basic rule is that only the imperspicuous Fitnah, in which the truth cannot be distinguished from falsehood, must be avoided. The Prophet (peace be upon him) said,﴿ There will be afflictions (in the near future) during which a person who is sitting will be better than one who is standing, and the person who is standing will be better than one who is walking, and the person who is walking will be better than one who is running, and whoever exposes himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it. ﴾(Related in the two Sahih (authentic) books of Al-Bukhari and Muslimon the authority of Abu Hurayrah (may Allah be pleased with him)). He (peace be upon him) also said,﴿ Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and an disbeliever in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings, and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's

two sons. ﴿(Related by Ibn Majah and Abu Dawud).This is the kind of Fitnah which the believer has to avoid because the truth is not distinct from falsehood.

(Part No : 6, Page No: 100)

As for the kind in which the truth is clear and the truth is distinguished from the falsehood and the oppressor from the oppressed, the Muslim has to engage in it to help the oppressed and deter the oppressor and fight the disbeliever. Regarding that meaning, Allah (Exalted be He) says,﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿

Allah (Glorified be He) also says:﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿The same meaning is further explained in His saying﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿﴾ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ﴿﴾ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴿

In these Ayahs, Allah (Exalted be He) promises a reward for those who fight for His cause and raise the banner of truth; He (may He be Praised) says,﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿Allah (Exalted be He) has described this act as a trade which saves from a painful torture. This is further explained in His saying,﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives ﴿It is well-known that Jihad is part of faith, but Allah (Exalted be He) mentions it exclusively due to its great reward and the dire need to explain its virtue. Allah (may He be Praised) says,﴾ and that you strive hard and fight in the Cause of Allâh with your wealth and your lives ﴿Wealth is mentioned first because of its importance and far-reaching benefits. It may be used in buying weapons and providing fighters with food and equipment. It is, therefore, mentioned before lives in many Ayahs. Allah (Exalted be He) then says,﴾ that will be better for you, if you but know! ﴿Allah (Exalted be He) then explains how it is better in His saying,

(Part No : 6, Page No: 101)

﴾ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ﴿﴾ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴿All this is included in the reward of Jihad. He (Glorified and Exalted be He) says,﴾ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴿He (may He be Praised) also says,﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. ﴿When this party returns to the truth, as in His saying,﴾ Then if it complies ﴿The believers must do what is mentioned in His saying,﴾ then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable. ﴿

This applies to the situation where the two parties are believers. During the battles of the Camel and Saffin, the believers had to fight against the unjust party till they returned to the truth. After doing so, problematic issues must be considered and resolved through making reconciliation justly according to what is mentioned in His saying,﴾ Then if it complies, then make reconciliation between them justly, and be equitable. ﴿i.e. they have to use the wise ways which are ordained by Allah (Exalted be He) to resolve disputes. They have to﴾ and be equitable. ﴿as Allah (Exalted be He)﴾ Verily! Allâh loves those who are the equitable. ﴿This is true when the concerned parties are of the believers; the oppressing party should be fought until they comply with Allah's Command. How could it be if this party is not a believing one as is the case with the Iraqi ruler! He is an irreligious Ba'athist and is not among the believers. He calls to the principles of misguidance and Kufr and deceives people in the name of Islam. He calls to Jihad hypocritically and falsely. Had he been truthful, he would have given up transgressing, withdrawn from the country and performed Tawbah for having

(Part No : 6, Page No: 102)

adhered to his principles, which oppose Islam where the source of legalization is the Qur'an and Sunnah.

Had he been truthful, he would have used peaceful means to resolve the dispute but not to transgress and threaten a neighboring country. His call to Jihad is no more than lying, and a form of hypocrisy and deceit. The Prophet (peace be upon him) said,﴾ Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him. ﴿Furthermore, Al-Bara' (may Allah be pleased with him) stressed the importance of supporting the oppressedin the authentic report recorded by Al-Bukhari and Muslimthat﴾ The Messenger of Allah (peace be upon him) ordered us to do seven things; among them helping the oppressed. ﴿It is obligatory upon every Muslim to support the oppressed, when they are able to. The worse the impact of wrongdoing is, the greater the obligation to resist it. If the oppressor is not fought, Fitnah may

spread and harm may increase. He may invade other countries and worse consequences might occur, whose scope is known to none but Allah (Exalted be He).

Due to this critical situation, the Kingdom of Saudi Arabia had to seek the help of Muslim and non-Muslim countries. It had to defend the country and its people and escape the evil of this irreligious criminal. Allah (Exalted be He) granted it success in doing so and we ask Him to make the consequences good, forsake the oppressor, send someone who is able to prevent his evil power, make the oppressor suffer disgraceful torment, defeat his troops and make them fall into confusion and protect us from his evil and the evil of his like. We ask Allah (Exalted be He) to make these efforts beneficial; to make the bad end for the oppressors and those who are stubborn; to make the believing pious people victorious and to help the soldiers who deter this oppressor to return home safely.

(Part No : 6, Page No: 103)

Those soldiers have one purpose, which is driving out the oppressing troops from Kuwait. Neglecting this matter and being indifferent to it is a great danger because the oppressor has a huge and well-trained army that was engaged in war for 8 years with their neighboring country, Iran. Allah (Exalted be He) facilitated the gathering of many armies to fight and deter him, back the oppressed, and render the rights back to their owners.

I ask Allah (Glorified and Exalted be He) to make these means beneficial, make the good end for the oppressed, and make this event a lesson and a reminder for all. Allah (Exalted be He) says,﴿ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴾The Saudi government as well as the Gulf states are under necessity to seek help from Muslim and foreign troops to deter, fight and drive out the oppressor who refused to peacefully withdraw from the occupied country and the boundaries of Saudi Arabia. Many negotiations regarding his requests from his neighbor were made, but in vain. He refused and behaved arrogantly, obstinately, and did not care about the rights of neighborhood, Islam and Ihsan (the perfection of Faith). Thus, it has become obligatory on the country to fight and take all necessary actions that help combat him.

We ask Allah (Exalted be He) to make these means beneficial; to give victory to the truth and its supporters; to let down falsehood and its people; and to help the wronged people return home successfully. We ask Allah (Exalted be He) to let down the oppressor, make his lot be evil consequences, and defeat his troops and lend them to disunity. May Allah protect us from the evil of this Fitnah and make it a lesson for all believers to learn from.

We ask Allah (Exalted be He) to make this Fitnah a cause for our return to Him and being firm in His religion and a good preparation for fighting our enemies.

Afflictions and Fitan (trials) may be beneficial for the Muslims in the way that they judge their deeds and strive to support the truth and avoid the prohibitions. Showing obedience by fighting this army could be a means of achieving victory, whereas sins could lead to defeat.

(Part No : 6, Page No: 104)

The oppressed and participants in Jihad must be patient and persevering, fear Allah and adhere to His religion, observe His rights and advise each other to hold to the truth and advise each other to be patient. Success and victory will be the result, as Allah (Exalted be He) says,﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾

The Muslims will not be harmed by the plots of the enemies, if they remain patient and fear Allah (Exalted be He). The good end will be for them even if a group of them is afflicted by calamities, killed or hurt, because Allah's promise is truthful. Allah (may He be Praised) says,﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾,﴿ And the good end (i.e. Paradise) is for the Muttaqûn (the pious). ﴾Allah (Exalted be He) also says:﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾He (may He be Praised) also says,﴿ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴾All Muslims, male and female, in these countries and everywhere must hold fast to Allah's Din and preserve His commands and shun His Prohibitions and be truthful in fighting the enemies including this oppressor; namely, the Iraqi ruler and his troops. They should unite against this disbelieving enemy and his atheist party. We should implement Allah's orders and judge according to the teachings of Shari`ah to be victorious. The Muslim countries have to judge their deeds and strive for Allah's cause truthfully and apply the teachings of Shari`ah to all affairs. Like the ark of Nuh, the Islamic Shari`ah brought by the Prophet (peace be upon him) is considered to be a means of rescue for all people on earth. Whoever adheres and observes it will be saved in the worldly life and the Hereafter and when he is affected by misfortunes such as disasters or wars, he will be saved and the good end will be his in this life and the Hereafter.

(Part No : 6, Page No: 105)

When the believers among the People of Nuh (peace be upon him) were afflicted with calamities, they were ordered to board the ship and He saved them due to their faith and the fact that they followed Prophet Nuh (peace be upon him). The believers at all times should be like this. They have to be patient and firm in religion until they find relief from Allah (Exalted be He) who says inSurah Fussilat,﴿ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! ﴾﴿ "We have been your friends in the life of this world

and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. ﴿ "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." ﴾Likewise,in Surah Al-AhqafAllah (Glorified be He) also says:﴾ Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. ﴿﴾ Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do. ﴿

All Muslims, whether they are in the Arabian Peninsula or anywhere else; men or women, rulers or subjects, must fear Allah (Exalted be He), be firm in religion and bring themselves to account in order to find out where the fault lies. It is well-known that sins may be the cause of afflictions, as Allah (Exalted be He) says,﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿

This catastrophe, which we suffer, is the result of our sins and our heedlessness. We, therefore, have to return to Allah (Exalted be He), judge our deeds and strive for His cause. We must also avoid His prohibitions and recommend one another to the truth and patience so that Allah may make us victorious and protect us from the evil of ourselves and our enemies, as Allah (Exalted be He) says,﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ﴿Allah (Exalted be He) also says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿He (may He be Praised) also says,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿

(Part No : 6, Page No: 106)

Allah (Exalted be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿He (Exalted be He) says,﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Those who have great faith, do good deeds, and command one another to patience and truth are the winners in all times and places.

The remedy of this Fitnah, like all others, is to be steadfast on the truth and to strive consistently by all possible means; military option, diplomacy, and all other means allowed by Allah (Exalted be He) to resolve problems, deter the oppressor, and render the rights to their owners.

There is nothing wrong with seeking help of the enemies, who advocate for the Muslims and are able to achieve victory when the latter fears to be defeated. The Prophet (peace be upon him), the best of creation, sought the help of Al-Mut`im ibn `Ady who was a Kafir (disbeliever) when Abu Talib the Prophet's uncle died. Al-Mut`im, who was a popular and powerful figure, offered protection to him. When Abu Talib died, the Prophet (peace be upon him) went to Al-Ta'if to call its people to Islam. He (peace be upon him) was not able to return home at Makkah fearing the people of Makkah. He sought the protection of Al-Mut`im ibn `Ady, the pagan chief, responded favorably. When the Prophet (peace be upon him) needed a guide to show him the way to Madinah, he hired one of the pagans to guide him to Madinah because he was sure of the latter's honesty.

When the Prophet (peace be upon him) was in need of the Jews after the conquest of Khaybar, they were assigned to take care of the palms and fields. They agreed that the harvest is to be divided into halves between them and the Muslims. That was because the Muslims were busy in Jihad. Although there was hostility between the Jews and Muslims, he (peace be upon him) assigned them to take care of the palms and fields of Khaybar when there was a need for that.

(Part No : 6, Page No: 107)

There is nothing wrong with seeking the help of the enemy when the latter is in favor of us against our enemies. We can benefit from an enemy until Allah (Exalted be He) helps us combat the other enemy and force him out of the country. The case is clear for those who know the proofs of Shari`ah, the oppressor's state and acts of transgression, and the great danger he may bring.

The Council of Senior Scholars, therefore, examined this event thoroughly and decided that there is no harm concerning the government seeking help of non-Muslim countries. The government did so out of necessity to avoid greater danger threatening the country if this oppressor continued in his transgression and ruined the country. Moreover, he may receive support from other people to persist in this falsehood.

The matter is dangerous and none but those whom Allah (Exalted be He) endowed with enlightened insight can understand and know the real facts and properly estimate the oppressor's power. We ask Allah (Exalted be He) to make this power against him and destroy him and protect us from his evil and that of all enemies. We also ask Allah (Exalted be He) to appoint a pious man over Iraq who will rule according to Shari`ah and implement Allah's command. May Allah protect the Iraqi people from the evil of this oppressing ruler, who caused damage and torment for the Muslims and ignited this Fitnah and huge danger.

We ask Allah to judge him with His justice and to eliminate him in order to relieve the Muslims of his Fitnah. We ask Allah (Exalted be He) to make the consequences good for the Muslims, return the oppressed to their

countries, set right their affairs, implement Allah's command and protect us and them from apparent and hidden Fitan.

I saw it imperative to explain this question in detail to show the truth and validity of the decision of the government concerning seeking the help of the non-Muslim countries to fight this oppressor. Many people were confused about this situation and the severity of the government's need to do so. They do not know the realty as it is and the danger of this atheist; namely the Iraqi ruler Saddam Hussein.

Owing to their ignorance, they thought that this ruler was right and had good reasons to carry out this invasion.

(Part No : 6, Page No: 108)

They thought that he is a good Muslim who calls to Islam due to his lies and hypocrisy; some of these people may even be hired by the Iraqi ruler to tell lies, while the others are not aware of the reality and are confused.

This is the real situation where this oppressor transgressed and insisted on his transgression and did not comply with Allah's command. Allah (may He be Praised) ordered us to fight the transgressing party, even if they are believers, until they comply with the Command of Allah. Consequently, it is better to fight and deter this party who are atheists and disbelievers and support the oppressed party using all available means leading to victory. For six months, the Muslims have tried and asked this ruler to reconsider the matter and withdraw from Kuwait, but he refused. Thus, war remains the last resort. It was necessary to seek help from a party who is stronger than the oppressed party to unite with them and combat and force out this oppressor.

We ask Allah to eliminate him, spoil his evil plot, and strike him with the evil end. May Allah protect the Muslims from his evil, grant them victory over the enemies and steadfastness, and reform their affairs for He is All-Hearer, Ever Near.

Everyone has to learn and benefit from this Fitnah in rectifying our affairs and being firm in obeying Allah (Exalted be He) and His Messenger. We must judge our deeds so that we follow the right way and avoid any other. Allah (may He be Praised) has afflicted people with calamities to learn a lesson, as He says,﴿ it may be that you dislike a thing and Allâh brings through it a great deal of good. ﴾Allah (Glorified be He) also says:﴿ Jihâd (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. ﴾We ask Allah (Exalted be He) to make this war beneficial and make its consequences good.

(Part No : 6, Page No: 109)

We must not forget what happened to the Prophet (peace be upon him) and his Sahabah, the best people, on the Day of Al-Ahzab. The disbelieving confederates numbered around ten thousand fighters gathered from everywhere and lay siege around Madinah. The hypocrites then said﴿ "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!" ﴾Allah (may He be Praised) mentioned them inSurah Al-Ahzabin His saying,﴿ And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!" ﴾Allah (Exalted be He) granted His Prophet (peace be upon him) victory and inflicted a heavy blow on the Confederates. As a result, tents were blown out, cooking vessels overthrown and the fighters became homeless. After this difficulty the Prophet (peace be upon him) and his Sahabah experienced, Allah supported him and the Confederates returned home as losers.

Similarly, Allah (Exalted be He) supported the Muslims during the Battle of Uhud when the disbelievers gathered to invade Madinah. The Sahabah were injured and killed by the disbelievers. However, Allah eventually made them victorious and made the calamity of evil on their enemies who returned to Makkah disgraced. During this war, seventy men from the Sahabah were killed and the Prophet (peace be upon him) and many men were wounded. The disbelievers did their best to kill the Prophet (peace be upon him) but Allah (Exalted be He) supported and protected him.

When the Muslims wondered why such events took place, Allah (Exalted be He) says,﴿ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great ﴾The phrase 'twice as great' refers to the Muslims' victory on the Day of Badr. ﴿ you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." ﴾The Prophet (peace be upon him) and his Sahabah suffered defeat on the Day of Uhud because of the greed of the archers. The Prophet (peace be upon him) ordered the archers to watch the Al-Rumah mountain (Archers' mountain) and not to leave it lest the enemy should enter through it. When the archers saw that the enemy was defeated and thought that the war ended, they left their stations and went to collect the booty. The enemy came through this place and defeated the Muslims. The main cause of defeat was disobeying the Prophet's order. So, Allah (Exalted be He) revealed the following Ayah,﴿ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission ﴾until His saying

(Part No : 6, Page No: 110)

﴿ until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. ﴾It refers to the archers who failed in their task, because of their dispute and disobeying the Prophet's command. As a result, Allah (Exalted be He) gave the enemy power over them, He says,﴿ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From

where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ❳Owing to the sins committed by some, the Prophet (peace be upon him) and his Sahabah were exposed to defeat, some were killed and others were wounded. You can imagine our situation.

Every Muslim in the world is obliged to judge their deeds, strive themselves, and examine their drawbacks to perform Tawbah. Allah (Exalted be He) says,❲ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow ❳You should contemplate what you have kept for yourselves of deeds for the Hereafter. If these deeds are good, be grateful to Allah (Exalted be He) and ask Him to grant you steadfastness. If they are bad, you are to perform Tawbah and return to the truth. Every believer is obliged to have Taqwa of Allah (Exalted be He) and hold themselves accountable all the time, especially at times of afflictions and diversities, which we experience in the present. We should perform Tawbah and judge our deeds and strive ourselves for Allah's cause. Allah (Exalted be He) has given power to our enemy only because of our sins. We must resort to Allah (Exalted be He) in humility and ask Him to grant us victory over this enemy, to let him down and protect us from the evil of the enemies, our own selves and Satan. Allah (Exalted be He) says,❲ When Our Torment reached them, why then did they not humble themselves (believe with humility)? ❳We should follow the Prophet's (peace be upon him) example when he asked Allah (Exalted be He) in the night of the battle of Badr to grant him victory. He supplicated to Allah at night to

grant him victory until Al-Siddiq (may Allah be pleased with him) came to him when the Prophet's outer garment fell down saying "This is enough, Messenger of Allah. Allah (Exalted be He) will grant you victory and support." This was the case with the Prophet (peace be upon him), the best creation and master of Adam's sons. Our situation, therefore, necessitates us to implore Allah (Exalted be He) earnestly. We are in dire need to perform Tawbah, cry out of fearing Allah, ask Him day and night to grant us victory. Being heedless and sinful is a serious matter, so every sinful must perform Tawbah. Whoever commits any sin such as neglecting Salah, dealing with Riba, severing ties with parents or kinships, backbiting, or drinking intoxicants has to give up these sins and perform Tawbah.

Everyone, whether they are ordinary employees, presidents, kings, or ministers, are obliged to judge their deeds and fear Allah (Exalted be He). They have to strive and perform Tawbah from their misdeeds including negligence of their work; they should obey their managers only in what is good and reasonable.

These are the means to achieve victory and good outcomes. Everyone, rulers or subjects, have to be truthful, strive and perform sincere Tawbah from all their sins. They must also implore Allah (Exalted be He) earnestly, ask Him to grant them victory and aid, and to let down the enemy and spoil his evil plots. They must also take tangible means such as weapons, troops, and power, as Allah (Exalted be He) says,❲ And make ready against them all you can of power ❳

Allah (Glorified be He) also says:❲ O you who believe! Take your precautions ❳The believers must prepare themselves well - as much as they can - to fight the enemies, as Allah (Exalted be He) says,❲ And make ready against them all you can of power ❳This power includes providing the Muslims with weapons, soldiers, and good training. When the Muslims are keen to do so, Allah (Exalted be He) will protect them from the enemy's evil and grant them victory, as He (may He be Praised) says,❲ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ❳Allah (Glorified be He) also says:❲ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❳He (may He be Praised) also says,❲ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❳Furthermore, every Muslim has to appeal to Allah (Exalted be He) repeating his Du`a' and ask Him to grant the goodness of the worldly life and the Hereafter, as Allah (may He be Praised) says,❲ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ❳Allah (Glorified and Exalted be He) also says:❲ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ❳He (may He be Praised) also says,❲ and ask Allâh of His Bounty ❳It should be noted that the answer of the Du`a' must not be awaited impatiently. It is authentically reported that the Prophet (peace be upon him) said,❲ Your supplication is answered unless you are impatient saying, 'I supplicated but left deprived,' then fall into regret and gave up supplication. ❳The believer should not give up making Du`a', even if the answer is delayed. Allah (may He be Praised) - due to His profound wisdom, delays the answer so that man might comprehend why the answer of his Du`a' is delayed. Man starts to judge his deeds and strive to take the steps leading to accepting his Du`a'. Among these steps are performing sincere Tawbah, caring about gaining lawfully, causing the heart to be attuned to Allah's commands while making Du`a', and the other things which result in beneficial outcomes.

If the Du`a' is answered immediately, these great benefits will be missed.

Here is an example that shows what we mentioned above concerning delaying the answer of Du`a'. Prophet Ya`qub (Jacob) (peace be upon him) supplicated Allah (Exalted be He) to bring back his son Yusuf, but the answer of his supplication was delayed for a long time. Yusuf spent long years in jail. It should be noted that the answer may be delayed even if the one making Du`a' is a noble prophet like Ya`qub, son of Ishaq, son of Ibrahim (peace be upon them). It becomes evident that Allah (Exalted be He) has great wisdom in

delaying or hastening the answer of Du`a'. It is authentically reported that the Messenger (peace be upon him) said,﴾ Whenever a servant supplicates Allah with an invocation that does not contain a sin or severance of one's ties, Allah will give him one of three things: his supplication will be accepted in this life, his supplication may be saved for him in the Hereafter or he may be saved from similar kind of trouble. The Sahabah said: "Then we shall supplicate plentifully." He (peace be upon him) said: "Allah is more plentiful (in responding)." ﴿(Related by Imam Ahmad in his Musnad).

In conclusion, the Muslim is prescribed, when the answer of his Du`a' is delayed, to ponder why the answer is delayed, why Allah (Exalted be He) gave the enemy power over us and why we were afflicted with such calamity.

All of us, individuals and governments, should judge our deeds and strive so that we know the drawbacks and sins and use the lawful remedy for them. The Prophet (peace be upon him) said that every disease has its remedy. The remedy of sins is performing Tawbah and obeying Allah's commands.

Everyone has to perform sincere Tawbah to get rid of his sins. It should be noted that Allah (Exalted be He) is never unjust to His servants. You may be unjust to yourself by committing the sins. The ruler of Iraq, Saddam Hussein, was unjust to Saudi Arabia as he fired it with rockets. Saudi Arabia supported him in many ways against his enemy. Saddam himself mentioned the aid offered by it in his letter sent to the Custodian of the Two Sacred Mosques.

He mentioned some of the

(Part No : 6, Page No: 114)

assistance yet concealed others. We called upon him to withdraw from Kuwait first and then we could discuss other problems. Kuwait and Saudi Arabia offered many favors to Saddam Hussein who was ungrateful to both of them. He fired rockets against KSA and concentrated his forces near its borders. He expelled the Kuwaiti people. He went against the saying of Allah (Exalted be He),﴾ Is there any reward for good other than good? ﴿During times of afflictions, Saudi Arabia, Kuwait and the Gulf states offered a lot of aid and supported him as much as they could, but he reacted ungratefully and aggressively. They called upon him to withdraw from Kuwait and to make negotiations between him and Kuwait concerning the problematic issues to solve them through peaceful means. However, he urged his supporters to harm people in other countries. Meanwhile, out of wickedness and hypocrisy, he attacked the Jews in order to disunite the Arab alliance and remove the siege.

Why did he leave them for such a long period and did not attack them before attacking Kuwait? He had to attack the Jews because they are the real enemies instead of attacking his neighbors and those who made favors to him. However, his cunning, transgression and hypocrisy led him to attack the Jews at that time. His aim was to disperse the Arab alliance mobilized to fight him and consequently the siege laid against him would be lifted. His evil plot was of no avail.

We ask Allah (Exalted be He) to spoil his evil plots and to respond to the Muslims' supplications against him as he is an oppressor, cunning, deceiving, and a hypocrite. He spared no effort to cause aggression and transgression.

(Part No : 6, Page No: 115)

We ask Allah by His Most Beautiful Names and Honorable Attributes to destroy him, turn the calamity of evil against him, let down and destroy his oppressing supporters, grant anyone who is confused about his case guidance and insight. May Allah grant Muslim soldiers power over whoever supports him, for He is the Most Generous! May Allah (Exalted be He) make the Muslims and whoever supports them victorious over him and his allies, by Allah's Favor, destroying the oppressor and forcing him out of Kuwait in humility! We ask Allah to appoint a pious man over Iraq to rule justly according to Shari`ah and implement Allah's command.

O brothers! Every Muslim in the world is obliged to fear Allah (Exalted be He), be firm on His religion, and strive to do so. Meanwhile, we should ask Allah (Exalted be He) to grant the pious people oppressed His rapid victory and suppress and destroy this aggressor. May Allah (Exalted be He) appoint a pious man over Iraq to rule justly according to Shari`ah and implement Allah's command, for He (Glorified and Exalted be He) is the Most Generous! There is neither might nor power except with Allah. May peace and blessings be upon His Messenger, Prophet Muhammad ibn `Abdullah, and his family, Companions and followers in righteousness until the Day of Judgment!

Questions after the Lecture and Their Answers

Q 1: Some people doubt the Fatwa (legal opinion) issued by the Council of Senior Scholars concerning seeking help from Non-Muslims to defend Muslim lands and fight the ruler of Iraq, saying that there is no strong evidence that supports this Fatwa. What is the view of Your Eminence?

A: We have previously explained in many articles and pointed out that the Lord (Glorified and Exalted be He) states in the Ever-Glorious Qur'an that it is permissible for the believers to do what He prohibited in cases of necessity. He (Exalted be He) says: ﴾ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴿ **When He prohibited Maytah (carrion/unslaughtered dead animals), blood, the flesh of swine, and that which has been killed by strangling, or by a violent blow, He concluded the Ayah (Qur'anic verse) by saying:** ﴾ But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful. ﴿

This means that the country, in this case of necessity, was forced to seek the help of some non-Muslim countries against the unjust oppressor, for his danger was great and he had other perpetrators. If he gained victory, their evil would prevail. Therefore, the government of Saudi Arabia **and other Gulf countries saw it necessary to seek the help of superpower countries to fight this atheist unjust enemy and put an end to his evil and injustice.**

The Council of Senior Scholars in the Kingdom of Saudi Arabia **reviewed the case and decided on the permissibility of seeking help from non-Muslim countries. It is obligatory to make use of whatever wards off evil without any delay; it is obligatory to promptly take action to ward off harm from Muslims, even if this is to be achieved by seeking the help of a group of Mushriks (ones who associate others with Allah in His Divinity or worship) to resist aggression and remove injustice. This is what they came for; not to conquer the country or seize it, but to combat aggression and injustice and then return to their countries. They were to combat the enemy and they did not purposefully kill the innocent or the civilians; rather, they wanted to kill the unjust aggressors, abort their plots, and undermine their provisions and power in war.**

However, some biased rumormongers tell lies to people and say that the non-Muslims besieged Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). All these are rumors made to spread falsehood and distract people, out of hatred or ignorance of some people, or because they are hired by the ruler of Iraq **to confuse people.**

People are of different kinds; some are unaware of and uncertain about facts, some are ignorant of the Shari`ah rulings, and others are employed by unjust oppressors to disturb people and confuse Al-Haqq (the Truth). Allah is the One Whose help is sought.

Q 2: Some authorized bodies direct people to do certain things to avoid the danger of toxic gases and harmful air gases; is a Muslim to blame for following these instructions?

A: A Muslim is commanded to be cautious and follow the instructions that guard them from evil. Allah (Exalted be He) says:﴿ O you who believe! Take your precautions ﴾**There is nothing wrong with following the useful and guarding means, such as using gas masks and other preventions or carrying weapons to resist any attacker or to kill a serpent or scorpion during Salah (prayer) or any other time to ward off their evil.**

One is ordered to take the useful means. Allah (Exalted be He) says:﴿ And make ready against them all you can of power ﴾**Allah (Exalted be He) also says:**﴿ O you who believe! Take your precautions ﴾**Likewise, in the Ayah (Qur'anic verse) concerning Salat-ul-Khawf (Prayer in times of fear), Allah orders Muslims to be ready with weapons:**﴿ When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them ﴾**[Surah (Qur'anic chapter) Al-Nisa']**

You know that there are non-Muslim armies fighting with us against the ruler of Iraq. Is our struggle

(Part No : 6, Page No: 118)

regarded as Jihad bearing in mind that we and them fight under one banner? Are those killed among us martyrs?

A: The one who participates in this war should purify his intention, making it solely to remove injustice and benefit Muslims so that Allah (Exalted be He) rewards him and deems him as a martyr if he is killed. The armies do not fight under the banners of disbelief but every army should have its commander. Saudi armies have their commander Khalid ibn Sultan **under the commander-in-chief the Custodian of the Two Holy Mosques. Similarly, other armies such as the Egyptian, Syrian, British, and other armies, are controlled by a joint plan that they cannot deviate from. Allah (Exalted be He) says,**﴿ and do not dispute (with one another) lest you lose courage and your strength departs ﴾**There must be a kind of organization and cooperation among everyone to avoid failure and defeat by the enemy.**

Once a man came and asked the Prophet,﴿ "(What do you think) if a man comes to me in order to seize my possession?" He (the Prophet) said, "Do not surrender your possession to him." He (the inquirer) said, "If he fights me?" He (the Prophet) remarked, "Then fight (him)." He (the inquirer) again said, "What do you think if I am killed?" He (the Prophet) observed, "You would be a martyr." He (the inquirer) said, "What if I kill him." He (the Prophet) said, "He would be in the Hell." ﴾**(Related by** Muslim **in his Sahih)This is the case of a person who defends his property. Then, what do you think of a person who defends his religion, Muslim brothers and the sanctities of Islam! The Prophet (peace be upon him) said,**﴿ "Whoever is killed defending his religion is a martyr; whoever is killed in defense of his own life is a martyr; and whoever is killed in defense of his family is a martyr, he who is killed in defense of his property is a martyr." ﴾

The warriors in this war, if Allah (Exalted be He) purifies their intentions, are simply defending the religion of Islam and the Muslims' lives, property, countries, and honor. They also save the Muslims from the danger of an irreligious enemy whose harm is severer than that of the Jews and Christians. **This is great turmoil and Jihad is considered as one of the most important duties in this regard. As for those who fight by the side of** the wrongdoer, **they are promised Hell for they assist him in his injustice and aggression. It is even feared that those people will receive the same judgment if they approve of his Ba'thist doctrine or consider killing Muslims to be permissible. Undoubtedly, they share the sin of doing injustice and**

(Part No : 6, Page No: 119)

aggression. Whether or not they are outside the fold of Islam, is an issue with many details; however, they are liable to punishment even if they are Muslims because of fighting on the side of aggressors against their wronged Muslim brothers.

On the other hand, the Muslim who stands against the oppressors and fights them is expected to have great reward; if they are killed, they will be martyrs; if they are taken prisoners or hurt, they will be rewarded. They will be credited in any case, if Allah (Exalted be He) purifies their intention.

Q 4: Many people have doubts that fighting against Saddam is Jihad (fighting/striving in the Cause of Allah). They think it is for gaining material interests such as oil and land. Had the Muslims tried fighting the Jews, the coalition countries would not have stood by their side. The Jews have oppressed and occupied the lands of Muslims as did the ruler of Iraq. Nevertheless, the rights have not returned to its people until now. We would like Your Eminence to explain this point to us.

A: The Jews **present another case; they have invaded the land of** Palestine. **Muslims should fight to drive them out of Muslim lands and help our Palestinian brothers to triumph over them and establish their Islamic state on their land. Undoubtedly, this is obligatory upon Muslim countries; but we should not confuse both issues. The case that the Islamic countries do not fight** the Jews **at the present time is not an excuse for** Saddam **to fight Muslims in** the Arabian Peninsula **and** Kuwait **or for any other Muslim to help him. In addition, it is not permissible for the Islamic countries to support his aggression and injustice; rather, he should be resisted and fought to put an end to his oppression against Muslims with all affordable might, acting upon Allah's Saying (Exalted be He):**﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾**Allah (Glorified be He) also says:**﴿ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. ﴾

(Part No : 6, Page No: 120)

If the believing outrageous party should be fought till it complies with the Command of Allah and stops its oppression, then fighting against the unbelieving oppressing party like Saddam **and his** Ba`thist **followers takes greater priority until they return to Al-Haqq (the Truth) and abandon their oppression.** The Jews **pose another issue and fighting them is a separate obligation; but the aggression of Saddam against** Kuwait **is another issue and he should be resisted and fought to get rid of his evil.**

Muslims' failure to fight with the Palestinians against the Jews **is not an excuse to justify their failure to fight** Saddam, **who went astray like** the Jews and the Christians. **He attacked a peaceful people and intended to invade the rest of the Gulf countries, due to his evil intentions. If Muslims had good intentions and Allah guided and supported them to fight** Saddam **and his soldiers and rescue** Kuwait, **they would, in sha'a-Allah (if Allah wills), be able to fight** the Jews **and save** Al-Quds. **This is a different Jihad (fighting/striving in the Cause of Allah) and obligation. Muslims should also fight the Kafirs (disbeliever) other than** the Jews, **if possible, to let them enter into the religion of Allah in multitudes or pay the Jizyah (poll tax required from non-Muslims living in an Islamic state). Allah (Glorified and Exalted be He) says:**﴿ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). ﴾**Allah (Glorified be He) also says:**﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾**Muslims should fight all the Kafirs, until the religion, all of it, is for Allah, except for whoever pays the Jizyah; if they fail to do this, they are not to blame if they fight others who commit transgressions against them. Allah (Glorified be He) says:**﴿ So keep your duty to Allâh and fear Him as much as you can ﴾

(Part No : 6, Page No: 121)

The Jews **occupied** Palestine; **so all Muslims should fight by the side of the Palestinians against the Jews.** Saddam **invaded** Kuwait **and rallied armies against** Saudi Arabia, **aiming at a new aggression, by a stubborn unjust oppressor, who is severer than** the Jews and Christians **and should be fought; for** the Communists and Ba`thists **are worse in disbelief than the People of the Book, may Allah save Muslims from their evil!**

Q 5: Is it obligatory upon all Muslims to stand by the Kingdom of Saudi Arabia against the unjust oppressor?

A: This is our belief; as they should fight the Jews **according to their ability, they should fight** Saddam **according to their ability as a worse urgent priority. They should stand on the side of Al-Haqq (the Truth) against falsehood at anytime everywhere. This is an obligation on Muslims subject to ability and might.**

This is to support the wronged party and resist the wrongful party as Allah (Glorified and Exalted be He) ordered and made permissible in His Saying: ﴾ And if two parties or groups among the believers fall to fighting ﴿ **as quoted before. Allah (Glorified be He) also says:** ﴾ And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. ﴿﴾ The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. ﴿ **The Messenger (peace be upon him) ordered that in his saying:** (Help your brother whether he is an oppressor or oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.) **If the Muslim oppressor should be prevented from oppression, then the Kafir (disbeliever) oppressor should, as a priority, receive the same, due to his Kufr (disbelief) and injustice, such as the ruler of** Iraq **and similar unjust atheists.**

Q 6: Is it permissible to curse the ruler of Iraq (i.e. Saddam) taking into consideration that some people say as long as he says the two testimonies of Islam, no one should curse him? In addition, is he regarded a disbeliever? What is the opinion of Your Eminence on those who say that Saddam is a disbeliever?

A: He is a disbeliever even if he utters the testimonies of Islam or offers Salah (prayer) and Sawm (fasting) as long as he does not disavow

(Part No : 6, Page No: 122)

the principles of atheistic Ba`thism and declare his repentance to Allah from them and what they call for. This is because Ba`thism involves disbelief and aberrance. He is regarded as a disbeliever, unless he declares so. A similar case to this is that of `Abdullah ibn Ubay, **who is regarded as a disbeliever despite that he used to perform Salah with the Prophet (peace be upon him) and said the testimonies of Islam. This did not help him owing to his disbelief and hypocrisy. Accordingly, those who say the testimony of Islam amongst the advocators of disbelieving doctrines such as** Ba`thists, communists **and the like while offering Salah, which are done for worldly purposes, these things will not save them from disbelief as they are based on hypocrisy. Allah prepared for the hypocrites a severe torment in the Hereafter as indicated in Allah's Saying,** ﴿ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴾ Saddam **claims that he is Muslim and says that he fights in the cause of Allah but this does not avail him or clear him from hypocrisy. He must declare that his repentance is to Allah of what he believed in and proves this with actions, so as to be regarded as a true believer. Allah (Glorified be He) said,** ﴿ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). ﴾**Repentance involves both verbal and actual reform. If one of these elements is not fulfilled, a person is not truthful in his repentance. Accordingly, if Saddam is truthful in his claims of Islam, then he must disavow Ba`thism, leave** Kuwait, **return rights to their owners, declare his repentance of Ba`thism and its principles of disbelief and misguidance. I recommend those** Ba`thists **to return to Allah in repentance and adopt real Islam with its principles in word and action, outwardly and inwardly. They should be on the straight path of the religion of Allah and believe in Allah, His Messenger, and the Hereafter if they are truthful.**

However, pretense and hypocrisy is of no value to Allah or the believers. Allah (may He be Exalted and Glorified) says:﴿ Verily, the hypocrites will be in the lowest depth (grade) of the Fire ﴾﴿ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! ﴾﴿ In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. ﴾﴿ And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." ﴾﴿ Verily! They are the ones who make mischief, but they perceive not. ﴾﴿ And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. ﴾

(Part No : 6, Page No: 123)

This is the situation of Saddam **and the like of those who declare Islam hypocritically and deceptively while they affect Muslims with kinds of harm and injustice and adhere to the atheistic Ba`thist belief.**

Q 7: Is the cooperation of the volunteers with police officers considered a kind of Al-Ribat (garrisoning Muslim frontiers)?

A: The cooperation of volunteers in any country with the security forces against corruption is considered Jihad (fighting/striving in the Cause of Allah) for whomever Allah has granted sincere intention. It comes under Al-Ribat for the Sake of Allah, which means keeping a guarding army ready to defend Muslims' frontiers against enemies. If the enemy lies inside the country and the security forces need Muslims' help against the enemy, those Muslims are hopefully considered among those who garrison Muslims' frontiers and will have the reward of garrisoning for protecting the country against the plots of interior enemies. Likewise, cooperation with the officers of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) is considered Jihad in the Cause of Allah, for whoever does this for the Sake of Allah. Allah (Glorified be He) says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

The Prophet (peace be upon him) said:﴾ Never had Allah sent a Prophet before me to a nation but he had among his people (his) disciples and companions who followed his way and obeyed his command. Then, there came after them their successors who said whatever they did not practice and practiced whatever they were not commanded to do. He who strives against them with his hand is a believer: he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer and beyond that there is no faith even to the extent of a mustard seed. ﴿**(Related by Imam** Muslim **in his Sahih (authentic) Bookon the authority of** `Abdullah ibn Mas`ud **[may Allah be pleased with him]).**

Q 8: Some physicians and workers in the field of oil ask, "If they have the intention of working for the Sake of Allah, and they happen to be killed by the rockets shot by the ruler of Iraq, will they become martyrs?

A: If they are Muslims, they will be martyrs if they are struck by rockets or anything else that causes their death. They will have the ruling of martyrs. Similarly, any Muslim who is killed wrongfully anywhere would be a martyr. The Prophet (peace be upon him) said: "He who is killed in defense of his faith is a martyr; he who is killed in defense of his property is a martyr; he who is killed in defense of his own life is a martyr and he who is killed in defense of his family is a martyr."

(Part No : 6, Page No: 124)

It is authentically reported inthe Sahih (authentic) Book of Muslim, **that a man came to the Prophet (peace be upon him) and said:** "O Messenger of Allah, what should I do if a man comes to seize my money? He said: 'Do not give him your money.' He said: 'What if he fights with me? He said: 'Fight him.' He said: 'What if he kills me?' He said: 'You are a martyr.' He said: 'What if I kill him?' He said: 'He is in Hell-Fire.'"

This great Hadith indicates that a Muslim killed unjustly is a martyr. All Praise and Grace are due to Allah Alone for that.

Q 9: Is it permissible for one to raise one's hands when making Du`a' (supplication) especially when traveling by air, car, train, etc.?

A: Raising the hands while offering Du`a', wherever a person may be, is one of the causes of acceptance of the Du`a', as the Prophet (peace be upon him) stated: ❨ Allah is characterized by modesty and reserve, and is ashamed to turn away His servant empty-handed when he raises them to Him. ❩ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ❨ Allah (may He be Exalted) is good and accepts only that which is good. Allah has commanded the believers to do that which He commanded the messengers. Thus, He (may He be Exalted) states:❨ O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh ❩Allah (may He be Glorified and Exalted) also says:❨ O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. ❩Then he mentioned [the case of] a man who, having journeyed far, is disheveled and dusty spreading out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered! ❩**(Relatedby** Muslim **in his Sahih 'authentic' Book of Hadith).**

This Hadith thus implies that one of the reasons for which Allah (Exalted be He) responds to Du`a' is that a person raises his hands during the Du`a'. The Hadith also implies that one of the reasons for which Allah (Exalted be He) does not respond to Du`a' is that a person eats unlawful sources. However, the virtue of raising hands during Du`a' applies whether a person is aboard a plane, a train, a car, a spacecraft, etc. Only in cases where the Prophet (peace be upon him) did not raise his hands in Du`a', should we do the same and not raise our hands. One of these cases is during Khutbah (sermon) for Jumu`ah (Friday) Prayer as the Prophet (peace be upon him) did not raise his hands during this time, unless he was make Du`a' for rain. The Prophet (peace be upon him) also did not raise his hands between the two Sujuds (Prostrations) and before Taslim (salutation of peace ending the Prayer) when concluding Tashahhud (a recitation in the sitting position in the last unit of Prayer). He (peace be upon him) did not raise his hands after concluding the obligatory Salahs (Prayers) with Taslim, but would only read the prescribed Adhkar (invocations and remembrances said at certain times on a regular basis). We have thus to imitate the Prophet's practice

for the Prophet's doing of something or refraining from doing it is a proof that we must, or must not do the same. Again, we are to raise our hands in the cases which the Prophet (peace be upon him) did so following his example (peace be upon him). This is also because raising the hands during Du`a' is one of the reasons for acceptance by Allah (Exalted be He). So we should also raise hands during Du`a' in cases where there is no narration defining whether he (peace be upon him) raised his hands or not, for raising hands is a cause of acceptance.

Q 10: Is the last hour of 'Asr (afternoon) of Fridays the "hour of answered invocation? Does a Muslim have to stay this hour in the Masjid (mosque) and so should women be in their homes?

A: There are two sound opinions regarding the hour of response on Friday. First: This hour starts after `Asr till the sun sets for those who sit and wait for Maghrib (Sunset) Prayer, whether this is in the Masjid or at home so long as they are making Du`a' (supplication) to their Lord, and whether they are men or women, for the Du`a' is more deserving to be answered for whoever does it. However, men are not allowed to offer Maghrib or any other prayer at home except for a legal excuse, as known by legal evidence.

Second: It lasts from the time the Imam (the one who leads congregational Prayer) sits on the Minbar (pulpit) to deliver the Khutbah (sermon) of Friday Prayer till the Salah is finished. Making Du`a' at these two times is more deserving to be answered based on the authentic Hadiths reported in this regard. The hour of response may also be sought at other times of the day - Allah's Grace is immense (Glorified and Exalted be He).

Du`a' is answered in all prayers, obligatory and supererogatory alike, and during Sujud (prostration). The Prophet (peace be upon him) said:** ﴿ The closest that someone may be to his Lord is when they are prostrating, so make a lot of Du`a' (in Sujud) ﴾ **(Related by Muslim **in his Sahih (authentic book of Hadith)on the authority of** Abu Hurayrah **(may Allah be pleased with him)).** Muslim **(may Allah be merciful with him) also related in his Sahih on the authority of** Ibn `Abbas **(may Allah be pleased with both of them) that the Prophet (peace be upon him) said:** ﴿ As for Ruku` (bowing), extol the Lord in it, and regarding Sujud (prostration) strive in Du`a' (in it), for wherein you have better chance to be answered. ﴾

Q 11: There is a Hadith that reads: ﴿ Allah has angels roaming the roads who encompass the people of Dhikr (remembrance of Allah). ﴾

(Part No : 6, Page No: 126)

It is said that some Sufis take this Hadith as proof to support their deeds. How can Your Eminence refute their allegation?

A: This Hadith is Sahih (authentic), and reads as follows:﴿ Allah has angels roaming the roads to search for the sessions of Dhikr. When they find some people remembering Allah, they call to one another and say, 'Come to what you are looking for.' ﴾**They then encompass them until they reach heavens, and listen to Dhikr and righteous deeds. Then, when they ascend to the heaven, Allah ask them about what they found - He (Glorified and Exalted be He) is the Best Knower - and they tell Him what they witnessed. There is no evidence for the** Sufis **in this Hadith.** Sufis are **innovators and should abide by the Shari`ah (Islamic law) and perform lawful Dhikr. If they do this, this is good and they will be rewarded by Allah (Glorified be He) if they remain steadfast on Tawhid (belief in the Oneness of Allah/ monotheism). Dhikr includes teaching the Ever-Glorious Qur'an, the purified Sunnah (whatever is reported from the Prophet) and useful kinds of knowledge that benefit people with regard to their religion and worldly life, along with sincerely seeking the reward from Allah (Glorified be He).**

Accordingly, the presence of angels in Dhikr gatherings is not a supporting evidence for the Sufis **or their Bid`ahs (innovation in religion), which Allah has not ordained. Some of them offer acts of worship, which Allah has not set; some worship the dead in graves by seeking their help, making vows for them, circumambulating around their graves, etc. They innovate kinds of Dhikr and `Ibadah (worship), which Allah has sent down no authority for, beside many other false Tariqahs (Sufi orders). We ask Allah to grant us and them guidance. May Allah grant us success!**

Q 12: If my parents order me to abandon my good pure friends and not travel with them to perform `Umrah (lesser pilgrimage), bearing in mind that I am on my way to become religiously committed, should I obey them in this matter?

A: You do not have to obey them in disobeying Allah or in anything that will adversely affect you, because the Prophet (peace be upon him) said: (Obedience is only with regard to what is right and proper.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** (There is no obedience to any created being if it involves disobedience to the Creator.) **A person who tells you not to befriend good people is not to be obeyed, whether they are your parents or anyone else. You should not obey anyone who tells you to**

(Part No : 6, Page No: 127)

befriend evil people either. But you should speak to your parents in a good manner and in a way that is better, such as saying "These are good people, I benefit a lot from them, I am fond of them and I am learning a lot from them." You should respond to them with kind words and good manners, and not with harshness. If they prevent you from keeping their company, do not tell them that you follow good people and are in touch with them, or that you have gone places with them if they do not approve of that. You only have to obey them with regard to acts of worship and what is good and proper.

If they tell you to befriend bad people, smoke, drink Khamr (intoxicant), commit Zina (premarital sexual intercourse and/or adultery), or other sins, then do not obey them or anyone else who tells you to do such things, because of the two Hadiths quoted above. May Allah grant us success!

Q 13: In our Masjid (mosque), there is an alarm system and the workers in charge are of the Civil Defense who work for twenty four hours and smoke in a room adjacent to the Masjid. Kindly, advise them, may Allah reward you the best!

A: It is not permissible to smoke in Masjids or any rooms adjacent to them, for smoking is Haram (prohibited) and smoking in the Masjid is even worse and worse. The Prophet (peace be upon him) forbade whosoever ate garlic or onion from entering the Masjid, what about smoking in it! It is well-known that onion and garlic are lawful foods but they have a detestable smell, so the Prophet (peace be upon him) forbade whoever ate them from entering the Masjid until the smell goes away.

If the person who eats onion and garlic does not enter the Masjid, how about a person who smokes cigarettes, which are Haram and harmful to them, their family, and whoever inhales its smoke. Such workers should avoid smoking in the room adjacent to the Masjid. They should give up smoking anywhere and at anytime, because it is prohibited and evil. It poses harm to them with regard to their religion, life, health, and economy; it is an utter evil. We ask Allah to grant guidance to all.

(Part No : 6, Page No: 128)

Q 14: We would like Your Eminence to tell us the story of the battle of Al-Khandaq (The Trench)? Does it bear resemblance to the situation of the Muslims nowadays?

A: The Battle of Al-Khandaq **was a great trial with which Allah tried Muslims, set the argument against the Kafirs (disbelievers) and gave His Messenger (peace be upon him) and the believers victory. The Confederates of the Kafirs gathered and invaded** Madinah, **so it is also called the battle of Al-Ahzab (Confederates). The Messenger (peace be upon him) dug a trench around** Madinah **after the recommendation of** Salman Al-Farisy **(may Allah be pleased with him).** Al-Khandaq was **between him and the enemies and Allah made it useful. The Kafirs set** Madinah **under siege for two months. In this battle, Allah sent down His Saying (Glorified and Exalted be He):** ﴾ O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the Confederates)]. And Allâh is Ever All-Seer of what you do. ﴿﴾ When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. ﴿﴾ There, the believers were tried and shaken with a mighty shaking. ﴿﴾ And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!" ﴿ **Thus, hypocrisy appeared and the Mushriks (ones who associate others with Allah in His Divinity or worship) rallied to fight the Messenger of Allah (peace be upon him). It is called the battle of the Confederates, because** Quraysh **rallied many confederates from** Ghatafan **and outside** Ghatafan **and from** Al-Ahabish (a tribe), **to the extent that it was reported that they came in ten thousands to destroy** Madinah **and eradicate the Prophet (peace be upon him) and his Companions. However, they were disappointed and returned despised, praise be to Allah, as Allah sent against them troops of angels which they did not see and a wind that shook and dispersed them. The Muslims who suffered severe diversity when hypocrisy appeared and the hypocrites said:** ﴾ "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!" ﴿ **They meant that Allah promised them a hollow victory.**

This was the belief of the Kafirs and hypocrites, may Allah save us from their evil. The battle of Al-Khandaq **is not similar to the current incidents; it is severer except for** the Kuwaitis. **As for**

(Part No : 6, Page No: 129)

the disaster of Kuwait, **it is severer, for they were driven out of their country, deprived of their properties and killed. May Allah avenge those who oppressed them and afflict them with misfortunes. He is All-Hearer, Ever Near.**

Q 15: I like Jihad (fighting/striving in the Cause of Allah) and asked my mother to allow me to go for Jihad, but she refused. I am badly affected and I cannot stand avoiding it.

Your Eminence, my wish in life is to perform Jihad and to be killed in the Cause of Allah, but my mother does not agree. Kindly, guide me to what I should do.

A: You should be kind to your mother and stay with her unless the ruler orders you to perform Jihad. Only then you have to rush to it, as the Prophet (peace be upon him) said: ﴾ Whenever you are called (for Jihad), you should go immediately. ﴿ **As long as the ruler does not impose Jihad, you should be good and merciful with your mother. You should know that having mercy upon her is a kind of great Jihad, which the Prophet gave priority to over Jihad in the Cause of Allah. It is authentically reported that the Messenger of Allah (peace be upon him) was told:** ﴾ O Messenger of Allah, what is the best act? He said: To believe in Allah and His Messenger. It was said: What is next? He said: Honoring and obeying parents. It was said: what is next? He said: Jihad in the Cause of Allah. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)He mentioned kindness to parents prior to Jihad. A man came to take his permission saying:** ﴾ O Messenger of Allah, I like to strive with you? The Messenger (peace be upon him) said: Are your parents alive? He said: Yes. The Prophet said: "Keep to striving in their service." ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim).**

In another narration, He (peace be upon him) said: ﴾ Go back to them and ask for their permission. If they permit you, then fight (in the Cause of Allah); otherwise be devoted to them. ﴿ **Accordingly, you should have mercy upon your mother and deal with her kindly until she gives you her permission. All this comes under jihad talab (preventive war), if the ruler does not impose Jihad. However, if disaster befalls you, you should defend yourself and your Muslim brothers. There is neither might nor power except with Allah! Thus, if the ruler issues orders to march forth for Jihad, you should obey orders, even without your mother's consent. Allah (Exalted be He) says:** ﴾ O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter. ﴿﴾ If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. ﴿

The Prophet (peace be upon him) said: ﴾ Whenever you are called (for Jihad), you should go immediately. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)May Allah guide us all to what He likes and what pleases Him!**

What are Muslims obligated to do regarding

the Iraqi invasion of Kuwait

This is a message from `Abdul `Aziz Bin `Abdullah Ibn Baz **to whoever sees it of Muslims. May Allah guide them and us to the path of His believing servants! May Allah protect them and us from the path of those who incurred His wrath and those who went astray, Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

Allah (Glorified and Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾**Allah (Glorified be He) also says:**﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾**Allah (Glorified be He) also says:**﴿ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ﴾

Allah (Glorified and Exalted be He) also says:﴿ O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. ﴾**Allah (Glorified be He) also says:**﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴾**Allah (Glorified be He) also says:**﴿ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴾﴿ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴾**Allah (Exalted be He) also says:**﴿ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. ﴾﴿ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). ﴾

Allah (Exalted be He) also says:﴿ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴾﴿ And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾﴿ Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. ﴾

Allah (Glorified and Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment. ﴾

Allah (Glorified and Exalted be He) also says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴾

Allah (Glorified and Exalted be He) also says:﴿ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴾**There are many Ayahs concerning enjoining righteousness and obeying Allah (Exalted be He) and His Messenger (peace be upon him) and declaring the good end of the pious.**

Through the Ayahs we have just mentioned, Allah (may He be Praised) explains that He (Glorified and Exalted be He) created man and jinn to worship Him and He orders them to do so. Allah (may He be Praised) states that He orders all people to worship and fear Him. He orders the believers in particular to fear Him and fulfill His rights. Allah (may He be Praised) also commands them to hold fast to His Rope (i.e. this Qur'ân) and to adhere to His Shari`ah. He ordered them to ward off from themselves and their families the Punishment of Allah (Glorified and Exalted be He). He (Glorified and Exalted be He) orders them to beware of Fitnah (affliction and trial) which affects not only those who do wrong but also all good and

bad people. He (may He be Praised) explains that among the reasons that make Allah (Exalted be He) love His servants and among the signs of the servants being truthful in loving their Lord, which makes Allah (Exalted be He) love them, is that they have to follow the Messenger (peace be upon him) in all that he conveyed,

and that they have to adhere to His Shari`ah in their sayings, acts, and creed. Allah (may He be Praised) makes it clear that among the characteristics and great ethics of the believers is that they are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden). Thus, all Muslims everywhere are obliged to worship Allah alone and to fear Him by fulfilling

(Part No : 6, Page No: 132)

His commands and avoiding His Prohibitions. Muslims are obliged to love one another for the Sake of Allah. They should enjoin what is good and forbid what is evil since this brings them happiness and safety in both the worldly life and the Hereafter.

This also results in their victory over their enemies and protects them from their plots and evils as Allah (Glorified and Exalted be He) says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿Allah (Glorified and Exalted be He) also says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Taqwa (fearing Allah as He should be feared) is obeying Allah and His Messenger (peace be upon him), steadfast adherence to His religion, devoting worship to Allah alone, and adhering to the Shari`ah through utterances, actions, and beliefs. Shari`ah is the religion of Islam with which Allah (Exalted be He) sent His Messengers and Scriptures. Allah (Glorified and Exalted be He) says:﴾ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴿

Allah (Glorified and Exalted be He) also says:﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿Allah (Glorified and Exalted be He) also says:﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿Allah (Glorified and Exalted be He) also says:﴾ Truly, the religion with Allâh is Islâm. ﴿

Allah (Glorified and Exalted be He) also says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿Allah (Glorified be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿Advising His believing servants to adhere to patience and righteousness and to beware of the enemies of Allah, Allah (may He be Praised) says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿There are many Ayahs that stress this meaning.

(Part No : 6, Page No: 133)

It is definitely obvious that Iraq has committed aggression these days against Kuwait. Iraq has invaded Kuwait with its armies and weapons of destruction, which resulted in bloodshed, usurping money, raping, displacing Kuwaiti people, and mobilizing armies at the borders between Saudi Arabia and Kuwait. Undoubtedly, this act committed by Iraq is a great aggression and an abominable crime that should be condemned by Arab and Islamic countries. It is condemned and abhorred by the whole world because it contradicts the purified Shari`ah and established conventions between Arab and Muslim countries, and so on. There is no doubt that what happened is due to sins, emergence of evil deeds, and lack of watchful faith and deterring power.

All Muslims should condemn this evil act, support the oppressed country, repent to Allah, reckon themselves concerning this, and help one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) wherever they are. They should also advise one another to stick to truth and be patient in that i.e. to strive with one's self against the aggressors, to hold firm to the Rope of Allah altogether, and to be one row, body, and construction against the enemy and oppressor, whether a Muslim or a non-Muslim. Allah (Glorified and Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

Allah (Glorified be He) also says:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿Then Allah (Glorified and Exalted be He) says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and

evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). **The Prophet (peace and blessings be upon him) said:** The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. **He (peace be upon him) also said:** "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers. **There are many Ayahs and Hadiths stressing this meaning.**

It is obligatory for the president of Iraq **to fear and repent to Allah (Exalted be He) and hasten to withdraw**

(Part No : 6, Page No: 134)

his army from Kuwait. **Then, he can solve his problem with** Kuwait **through peaceful means and fair and impartial settlement. If this cannot be reached, then it is obligatory to refer to the purified Shari`ah through forming a legal court consisting of a group of knowledgeable, graceful and fair scholars so as to judge between them. Allah (Glorified and Exalted be He) says:** O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. **Allah (Glorified be He) also says:** And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).

Allah (Glorified be He) also says: Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. **Allah (Glorified be He) also says:** But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. **In this noble Ayah, Allah (may He be Praised) swears that people can have no faith until they make His Prophet Muhammad (peace be upon him) judge in all disputes that erupt between them.**

We ask Allah (Exalted be He) to grant success to all Muslim leaders, whether Arabs or non-Arabs, and guide them to all that brings happiness, goodness, and security for all. We also ask Him to protect all from following their vain desires and Satan. Allah is All-Hearer, Ever Near.

As for what was done by the Saudi government, which found itself obliged to protect itself from evil and seek the help of multinational forces of Muslims and others in order to defend the country and Muslims and ward off any possible aggression from the president of Iraq, **it is a right and successful procedure. The Council of Senior Scholars - I am one of them - has issued a statement supporting the stance adopted by the Saudi government in this regard. The Council declared that the Saudi government was successful in what it did, in accordance with Allah's (may He be Praised) saying:** O you who believe! Take your precautions **Allah (Glorified be He) also says:** And make ready against them all you can of power **There is no doubt that seeking help from non-Muslims to defend Muslims**

(Part No : 6, Page No: 135)

and their countries from the conspiracy of their enemies is permissible according to Shari`ah. Even it is necessary and inevitable when there is a need for that, because this implies helping Muslims, protecting them from the conspiracy of their enemies, and warding off any expected aggression. The Prophet (peace be upon him) fought using shields he borrowed from Safwan Ibn Umayyah **at the battle of** Hunayn. **This had happened before Safwan embraced Islam; he was a disbeliever at the time. All the people of** Khuza`ah, **Muslims and unbelievers, fought with the army of the Prophet (peace be upon him) in the Conquest of Makkah against the unbelievers of** Makkah.

It is authentically reported that the Prophet (peace be upon him) said: You will make a peace-treaty with the Byzantines and together you will invade and they will run away. You will be victorious and take much booty. **(Narrated by** Al-Imam Ahmad and Abu Dawud **with an authentic chain of narrators)**

My advice to the people of Kuwait, **other Muslims everywhere, and the president of** Iraq **and his soldiers, is to make a new sincere repentance and to regret for the sins they have committed and to give up such sins and to determine firmly not to commit such sins again, because there are numerous proofs of the Qur'an and the Sunnah indicating that all evils in this life and in the Hereafter and every affliction and misfortune is due to sins committed by people and violation of the Shari`ah. Allah says:** And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). **Allah (Glorified be He) also says:** Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. **Allah (Glorified be He) also says:** Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).

When Muslims were defeated on the battle of Uhud **and a great number of them fell injured and dead, because the archers did not stick to their positions, disputed with one another, failed and disobeyed the command of the Messenger of Allah (peace be upon him) that they should keep fighting at their place even if Muslims achieved victory, this was hard on Muslims to**

accept and Allah revealed His Saying: ﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great ﴿ **referring to the battle of** Badr ﴾ you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴿

In His Great Book, Allah (may He be Praised) tells us that repentance is a means leading to success, forgiveness of one's sins,

(Part No : 6, Page No: 136)

deserving to enter Jannah (Paradise), and gaining nobility. Allah (Glorified and Exalted be He) says: ﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿ **Allah (Glorified be He) also says:** ﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿ **Allah (Glorified be He) also says:** ﴾ O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) ﴿

Out of the greatest and most obligatory aspects of repentance is devotion to Allah alone in all deeds, beware of Shirk (associating others in worship with Allah), whether minor or major, being careful to perform the five prayers at their due times on the part of men and women, and men observing performing them in mosques where Allah orders to be raised and that His Name be mentioned, being careful to pay Zakah, to fast, and to perform pilgrimage, and to enjoin what is good and forbid what is evil, to advice one another, to cooperate in righteousness and piety, and to recommend one another to hold fast to the truth and to show patience when doing so.

I implore to Allah, with His Most Beautiful Names and Attributes, to rectify hearts and deeds of Muslims, grant them deep understanding of Islam, guide all their leaders to apply, abide by, and be content with His Shari`ah (Islamic Law), keep away from what opposes it, guide their retinue to what is good, and guide them all to His Right Path. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet and leader Muhammad ibn Abdullah - the leader of the pious, the pattern to be followed by those who fight in the Cause of Allah, and the best servant of Allah, and upon his family, Companions, and those who followed him in righteousness.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Advice to all Muslims

regarding Iraq's invasion of Kuwait

Q : Your Eminence Sheikh `Abdul-`Aziz Ibn Baz, **some Muslims in this country are afflicted with fear and horror because they are expecting a war in the near future. Many of them hastened to buy large amounts of goods and foodstuffs to store them. Others prepare themselves to leave the city of Riyadh because they fear that war may break out at any time. What is your advice to them in this regard?**

A : In the name of Allah, the most Gracious, the most Merciful. Praise be to Allah, the Lord of the Worlds. May Allah's Peace and Blessings be upon His Messenger, his family, Companions and those who followed his guidance!

My advice to all Muslims in the Kingdom of Saudi Arabia, **in the Gulf countries, and everywhere is to fear Allah (Glorified and Exalted be He) and to hold fast to His Religion in all times, particularly in such circumstances when we are experiencing the aggression committed by the ruler of** Iraq **against** Kuwait. **The Muslims are obliged at all times to fear Allah (may He be Exalted and Glorified), to hold fast to His Religion, and to beware of the sayings and deeds Allah (Exalted be He) prohibited for them. Forms of obedience result in worldly and eternal goodness, for they bring security and happiness and extinguish turmoil.**

Sins cause evil in this life and the Hereafter. Every good in this life and in the Hereafter is the result of obeying Allah (Exalted be He) and following His Shari'ah, and conversely every evil in this life and in the Hereafter is the result of disobeying Allah (Exalted be He), associating others with Him, and deviating from His Religion.

The incidents that happened in the Gulf are due to what has been committed by people like disobeying the order of Allah (Exalted be He) and His Messenger (peace be upon him), and violating the limits of Allah (may He be Exalted and Glorified) who says in His Noble Book: ﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾

Allah (Glorified be He) also says: ﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾ **Allah (Glorified be He) also says:** ﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾

Every Muslim should reproach himself and remember that he is always watched by his Lord, and this should push him to carry out Allah's commands (Exalted be He), avoid His prohibitions, and hasten to turn to Him with sincere repentance from all one's sins. Allah (may He be Exalted and Glorified) says: ﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾

Allah (Glorified be He) also says: ﴿ O you who believe! Turn to Allâh with sincere repentance! ﴾ **Sincere repentance involves regret for past sins, giving them up, being aware of them, and truthfully be willing not to commit them again so as to show obedience to Allah (Exalted be He), glorify Him and be devoted to Him, and desire what is with Him, and be careful of His punishment.**

By doing so, evils will be removed, security will prevail, and Allah (Exalted be He) will disperse, humiliate and make calamity of evil on enemies. Allah (may He be Praised) says: ﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾

Helping (in the cause of) Allah (Exalted be He) includes Istiqamah (standing erect) in worshiping Him, turning in repentance to Him from all sins, and being prepared to fight enemies with patience and perseverance. By doing so, victory and support will be achieved by the allies of Allah (Exalted be He) and those who obey Him, whereas humiliation and defeat will be the share of His enemies.

Allah (may He be Praised) says: ﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾ ﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾ **Thus, my advice to all Muslims is to repent to, beseech, and ask Allah (Exalted be He) for victory and help Muslims to defeat enemies, hasten to do all that pleases Him and draws one nearer to**

Him implicitly and explicitly,

(Part No : 6, Page No: 139)

and believe that He (may He be Praised) is the One in Whose Hand is victory as He (may He be Praised) says:(And there is no victory except from Allâh, the All-Mighty)Victory cannot be attributed to reasons; they are mere reasons. Victory cannot be achieved by armies, which are mere reasons, too. Allah (Glorified and Exalted be He) says in His Great Book:((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession.")(Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.)Victory is from Allah (Glorified and Exalted be He) but He (may He be Praised) orders that we should seek the possible means and prepare to meet the enemies with fit weapons, as Allah (Glorified and Exalted be He) says:(And make ready against them all you can of power)Allah (Glorified be He) also says:(O you who believe! Take your precautions)Thus, Muslims should equip themselves and fight against their enemies using all possible weapons and perseverance. I can give glad tidings to all my brothers that Allah (Exalted be He) will grant victory to His Religion and His party and will defeat the party of His enemy.

There is no doubt that the ruler of Iraq has committed aggression and oppression against his neighbors. He has caused great turmoil for which he will be punished unless he turns to Allah (Exalted be He) with sincere repentance and repays the rights to their owners. It is obligatory to fight against him to drive him out of Kuwait and continue to do so until he returns to the truth and what is right. Those who are fighting against this tyrant are doing great good. The one who is sincere in fighting for the Cause of Allah will deserve praise as well as a great reward if he survives, and will be deemed a martyr if he dies while fighting for the Cause of Allah to save a Muslim country, support the oppressed, and deter an oppressor committing aggression and oppression, because this situation indicates this ruler's unbelief and the wickedness of his atheistic creed.

My advice to all Muslims is to harbor good thoughts about Allah (Exalted be He) and to be sure that He (Glorified and Exalted be He) will grant them victory. Allah (may He be Praised) is the One Who grants victory to His allies and worshipers. It is Allah (Glorified and Exalted be He) Who says:(So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious))Thus, the (good) end is for the believers who fear Allah (Exalted be He) who says:(Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey Shaitân (Satan)].)

(Part No : 6, Page No: 140)

This tyrant has committed treachery. The tyrant of Iraq exchanged the favor of Allah (Exalted be He) for disbelief and was ungrateful to his neighbors who did him favors and helped him during the critical times he underwent. Yet he exchanged the favor for disbelief, was a bad neighbor, and committed oppression and transgression. Definitely he will meet his bad end.

The Prophet (peace be upon him) said:(There is no sin more fitted in the sight of Allah to have punishment meted out in advance in this world than oppression and severing ties of relationship.)Yet such a person has committed aggression and oppression. Allah (Glorified and Exalted be He) says:(And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.)Allah (Glorified be He) also says:(And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.)There is no harm to seek the possible means at the time of war. There is no harm that Muslims seek the possible means, which benefit them at the time of war. In all matters, they are commanded to adopt the possible means to reach the desired end. They are also commanded to own weapons and prepare themselves to fight their enemies, the same as they are commanded to provide the needs of food and provisions to their families, houses, and so on.

Muslims are commanded to seek all such matters. Yet this must be accompanied by thinking well of Allah (Exalted be He), observing Istiqamah (standing erect) in His Religion, and turning to Allah (may He be Praised) with repentance of all sins. All Muslims are obliged to do so. We are commanded to seek all possible means. Though it is right to seek the possible means, this must be accompanied by placing trust in Allah (Exalted be He) which is obligatory in all matters. It involves two matters:

First, to trust in and rely on Allah (Exalted be He) and to believe that He is the Supporter and the Disposer of all affairs, and that every thing is in His Hand (may He be Exalted and Glorified).

Second, to seek all possible means because Allah (Exalted be He) orders us to do so. Allah (may He be Praised) says:(And make ready against them all you can of power)Allah (Glorified be He) also says:(O you who believe! Take your precautions)Allah (Glorified be He) also says:(When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them)The Prophet (peace be upon him) wore - at the battle of Uhud - two shields and he sought all possible means at the battle of Al-Khandaq (The Trench). He did the same on the day of the Conquest of Makkah. All such matters that were done by the Prophet (peace be upon him) were out of

his keenness on seeking all possible means of preparing for the enemies. This applies to all other means, including warding off the evil of war and preparing for one's family needs. All these are required matters that neither contradict the order of Allah (Exalted be He) nor breach putting trust on Allah (Exalted be He). Rather, putting trust on Allah (Exalted be He) involves the two matters: trust in and rely on Allah (Exalted be He) and believe that He is the Supporter (Glorified and Exalted be He), along with seeking all possible means. This is what Muslims should do.

We ask Allah to grant victory to His Religion, raise His Word, defeat the ruler of Iraq, **shatter his unity, and make him suffer a disgraceful torment. We ask Allah (Exalted be He) to make Muslims victorious over him, help them for every good, grant victory to the oppressed and return them their country and guide them as well as all Muslims to the Right Way.**

May Allah (Exalted be He) make the consequences of all Muslims good. May He make such incidents lessons for the believers and a cause for them to achieve Istiqamah (standing erect) in His Religion and a cause for all Muslims to repent of every sin, for He is the Most Generous! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

(Part No : 6, Page No: 142)

Iraq's invasion is a grave crime

Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, and Companions and whoever follows his guidance.

Regarding the incidents that have taken place these days due to the Iraqi occupation of Kuwait and subsequent repercussions, bloodshed, usurping properties, and violating people's honor, I would like to illustrate for Muslims what they should do in this regard.

There is no doubt that this is a painful incident that saddens every Muslim. It is a grave crime and harsh aggression committed by the Iraqi leader against a neighboring Muslim country. He is obliged to turn to Allah (may He be Praised) in repentance of this, withdraw all his army out of Kuwait, and solve the problems with peaceful means, which Allah (Exalted be He) ordained for His servants as Allah (Glorified and Exalted be He) says:﴿ and making peace is better. ﴾Allah (Exalted be He) says regarding a rebellious aggressive group:﴿ Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable. ﴾

Thus, the problems that take place between two or more countries, tribes or individuals should be solved through Shari`ah compatible means not through force, aggression or oppression. Allah (may He be Praised) says in His Great Book:﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾Scholars explained that "referring to Allah" means referring to His Glorious Book, the Noble Qur'an, while "referring to

(Part No : 6, Page No: 143)

the Messenger (peace be upon him)" means referring to him during his lifetime (peace be upon him) and to his Sunnah after his death.

Allah (Glorified and Exalted be He) says:﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾Any disputing countries, tribes, groups, or persons should refer their dispute and problems to the ruling of Allah, except if there is a means for reconciliation, because making peace is better.

The Iraqi president is obliged to solve the dispute through reconciliation, peaceful negotiations, and asking righteous people to mediate. If there is no way to make peace, then it is obligatory to refer to the Qur'an and the Sunnah through a Shari`ah court headed by true scholars to examine the problem and give their judgment that conforms to the Shari`ah of Allah. This is what is obligatory upon every Muslim country, because Allah (Glorified and Exalted be He) says:﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾Allah (Glorified and Exalted be He) also says:﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾Our advice to the president of Iraq is to fear Allah (Exalted be He), withdraw his troops from Kuwait, put an end to this problem, and to be content with Allah's ruling in this regard in case reconciliation is not reached.

There is no doubt that returning to the truth is good and a virtue. The person who commits himself to this should be thanked and this is better than persisting in doing wrong and falsehood. We advise all Muslims to keep steady on the right course of Allah's Religion, refer to His Shari`ah, advise one another to obey Allah and avoid His disobedience, and not to rule by man-made laws and individual opinions. It is only through this way that Muslims will achieve honor, justice, happiness, and dignity. There is no doubt that every affliction, disaster, or harm that occurs to Muslims is caused by sins and disobedience. Allah (Exalted be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾Allah (Glorified and Exalted be He) also says:﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾Allah (Glorified and Exalted be He) also says:

(Part No : 6, Page No: 144)

﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾All Muslims are obliged to repent and return to Allah (Exalted be He), remain steadfast to His religion, and regret their past sins, aggression, and what they committed against Islam.

This is what is obligatory upon all the Islamic and Arab countries and Muslims everywhere. All Muslims should fear Allah (Exalted be He), honor His Shari`ah, turn to Him in repentance of their remiss and sins, and know that what has afflicted them is due to their sins and bad deeds. Thus, turning to Allah (Exalted be He) in repentance involves a great deal of goodness and happiness in the worldly life and the Hereafter. Allah (Glorified and Exalted be He) may grant respite to the oppressor. It may be that Allah (Exalted be He)

does not lay Hand upon him quickly; rather He (Glorified and Exalted be He) grants him respite and is not unaware of him as Allah (Glorified and Exalted be He) says:❨ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ❩The Prophet (peace be upon him) said:❨ Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape. Then, he (peace be upon him) recited the following Ayah:❨ Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. ❩ ❩

Thus, my advice to myself as well as to all Muslims everywhere is to fear Allah (Exalted be He), repent to Him, remain on the right course of Allah's Religion, worship Him sincerely, and to beware of what He (may He be Praised) has forbidden them. There is no doubt that returning to the truth, being keen to rule by the Shari`ah, and bewaring of what contradicts it is the way of the believers. It is their means to achieve honor and dignity. It is the way of justice and wisdom. It is obligatory on all Muslims, whether governments, peoples, individuals, or groups to follow such way. As for what was done by the Saudi government of seeking the help of many countries to defend and protect Muslim countries because their enemy may attack them, as done against Kuwait, there is no harm in doing so. The Council of Senior Scholars - I am one of them - has issued a statement in this regard that was broadcast through radio and published in newspapers. There is no doubt that such an act is permissible because there is no harm in Muslims to seek the help of non-Muslims to defend and protect Muslim countries from aggression.

(Part No : 6, Page No: 145)

This does not include supporting unbelievers against Muslims as stated by scholars under the title "Ruling on apostates." What scholars mean is to support unbelievers against Muslims. This is impermissible. However, seeking the help of unbelievers to ward off the evil of other unbelievers, aggressive Muslims, or Muslims expected to wage impending aggression is permissible. It is authentically reported that the Prophet (peace be upon him) fought using shields he borrowed from Safwan Ibn Umayyah - who was unbeliever at the time - while fighting Thaqif in the battle of Hunayn. All the people of Khuza`ah, Muslims and unbelievers, were fighting with the Prophet (peace be upon him) while he (peace be upon him) was fighting against the unbelievers of Quraysh at the day of the Conquest of Makkah. It is authentically reported that the Prophet (peace be upon him) said:❨ You will make a peace-treaty with the Byzantines and together you will invade another enemy. You will be victorious and take much booty ❩This indicates the permissibility of seeking their help in fighting enemies beyond us.

What is meant is that it is permissible to defend Muslims and their countries by Muslim or non-Muslim forces. It is permissible to use their weapons or armies to help Muslims ward off aggression and protect their countries against the evils and intrigues of their enemies.

Allah (Glorified and Exalted be He) says in His Glorious Book:❨ O you who believe! Take your precautions ❩Thus, Allah (Exalted be He) orders us to take our precautions against our enemies. Allah (Glorified and Exalted be He) says:❨ And make ready against them all you can of power ❩The same ruling applies to whosoever commits aggression against us, even if he was a Muslim or is associated with Islam. If Muslims fear aggression being committed against them, they can also seek the help of anyone whom they can seek their help to protect their countries and the sanctity of Muslims against the aggression or oppression of unbelievers or any aggressor. Muslims are obliged to support one another and cooperate in righteousness and piety against their enemies. Yet, if they are still in need of additional help against their enemies or against whosoever - among those belonging to Islam - forms intrigues against them and commits aggression against them, then it is permissible for them to seek the help of whosoever stretches his hand to help and ward off aggression and protect Muslim countries.

(Part No : 6, Page No: 146)

I repeat my advice to all the leaders of Muslims as well as to all Arab and Islamic countries to fear Allah (Exalted be He), rule by His Shari`ah in all matters, beware of all that contradicts His Shari`ah, and keep away from any kind of oppression. This is the way of salvation through which Muslims will achieve happiness and safety.

May Allah bless everyone with success and guidance! May He guide all Muslims to remain on the right course of Allah's Religion and repent to Him of all sins. May Allah rectify all our affairs and guide both the leaders and ordinary Muslims to all what pleases Him and all that is good for this world and the afterworld. He is the One Who is Capable of doing so. May Peace and Blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him righteously!

Such an incident is a lesson, an example and a reminder for us all

At the end of the International Islamic Conference on Discussing the Current Circumstances in the Gulf, which was organized by Muslim World League in Makkah Al-Mukramah, His Eminence Shaykh `Abdul `Aziz Bin `Abdullah Ibn Baz, the chief of the Founding Council of the Muslim World League and President of the Ministry for Academic Research, Ifta', Da'wah, and Guidance, delivered the following address:

Praise be to Allah (Exalted be He). Verily, religion is sincerity in advice. It is obligatory upon Muslim scholars wherever they are to support Allah and explain to the rulers what is obligatory on them and what is prohibited in order to be acquainted with and have deep insight of what they are doing. They should do so in an appropriate and kind, satisfactory manner that attracts others.

Scholars should advise one another regarding conveying the call to Allah (Exalted be He) and guiding people to the good in Masjids (mosques) and communities, encouraging those carrying out their role in conveying the call to Allah (Glorified and Exalted be He), and encouraging Khatibs (preachers) to search for suitable orations that benefit people according to the Qur'an and Sunnah, and informing them that a Khatib (preacher) should only preach with knowledge and insight of what is lawful and what is unlawful. Muslims are in dire need to be reminded of the call to Allah (Exalted be He) and be advised, whereas non-Muslims need to be invited to Islam, informed about it, and to have it explained for them so that they can be guided.

The incident committed by the ruler of Iraq against Kuwait and the following consequences bear a lesson, an example, and a reminder for us all. We ask Allah (Exalted be He) to give us a lesson from it, guide us to His Right Way, guide us to what fixes our hearts and actions to piety, and lead us all to what pleases Him and draws us nearer to Him.

It is obligatory upon every Muslim to carry out physical Jihad and self-accountability as Allah (Exalted be He) says:﴾ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴿Allah (Glorified be He) also says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

It is obligatory on rulers, judges, and officials to fear Allah (Exalted be He) , judge their deeds, strive in the Cause of Allah, hold fast to the Din (Religion) of Allah, beware of the limits of Allah (Exalted be He), and repent sincerely of all past sins.

The same applies to every Muslim, whether male or female. All Muslims should struggle against their desires for the sake of Allah (Exalted be He) so that they should be upright and keep away from obeying whims and A l-Shaitan (Satan) and abide by truth. It is obligatory on Muslims to thank Allah (Exalted be He) at times of prosperity, remain patient at times of misfortune, and to repent from remissness and sins.

This is what is obligatory upon all Muslims as the Prophet (peace be upon him) said:﴾ Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him. ﴿ (Narrated by Muslim).Thus, a believer should thank Allah (Exalted be He) at times of prosperity and when he receives a bounty and should remain patient at times of affliction. A believer should repent to Allah, hold fast to the Din (Religion) of Allah, keep away from the limits of Allah, support Muslims by calling them to do good, and call his family to account for their deeds by calling them to do good and enjoining them to what is right and forbidding them from what is evil.

A believer should also do the same with his brothers, companions, and neighbors. He should advise them for the Sake of Allah, call them to the truth appropriately and kindly, and warn them against the consequence of sins and evil so that they should repent and return to Allah (Exalted be He) .

We ask Allah to help us do what pleases Him and benefits the people. May Allah grant success to the people of Iraq and help them exchange this wicked President with a righteous one through whom Allah will benefit them in the worldly life and in the Hereafter and enable them to worship Allah. We ask Allah to replace him with a better one for them, a president who will have mercy on the servants of Allah, rule by the Shari`ah of Allah, and help people worship Allah.

We ask Allah (Exalted be He) to grant success to the people of Iraq to have a righteous ruler who leads and helps them

worship Allah, a ruler who will be merciful to their young and sympathizing with their old, help them do every good, and rule by the Shari`ah of Allah (Glorified and Exalted be He).

We ask Allah (Exalted be He) to remove Saddam Hussein, make him suffer disgraceful torment, and cast terror into his heart to withdraw his armies out of Kuwait. Allah (Exalted and Glorified be He) is the Bountiful, the Beneficent.

I want to thank you again for your efforts and deeds. We pray to Allah to accept the deeds of all Muslims; He is the Most Generous and Munificent. May Allah's Peace and Blessings be upon our master, Muhammad, his family, Companions and followers!

(Part No : 6, Page No: 150)

The Action Waged by Saddam is A Sinful Aggression

There is no doubt that the invasion of the State of Kuwait, committed by the Iraqi leader, and the following consequences of bloodshed, usurping properties, and violating honor form a sinful aggression, a grave crime, and an abhorrent Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). He should repent to Allah (Exalted be He) and hasten to pull his army from Kuwait, because this incursion and invasion is an unacceptable act that contradicts Shari`ah, conventions, and all treaties signed with Arab leaders at the Arab League.

He should solve the problems with peaceful means and negotiations. If this does not work, then he should refer the issue to a Shari`ah court, not a court of law. All disputes arising between countries, individuals, and tribes should be referred to Shari`ah judgment by forming Shar`i court comprising of true Muslim scholars and followers of the Sunnah who can issue their judgment concerning the subject of dispute between Muslims, whether being from two different countries or tribes or are two individuals. Really, this act committed by Saddam against Kuwait is an act of aggression. He must repent of this act and stop it. Returning to the right is a virtue and right. It is better than persisting in vice and error. A statement has been issued by the Council of Senior Scholars, am a member therein, of the Kingdom of Saudi Arabia to display the wrong of this act and describing it as aggression, crime and treachery. It became clear through the statement of the scholars of the Council that there is no harm in Muslim and Arab armies to seek help from disbelievers to ward off the aggression of any aggressor and defend Muslim countries as well as the sanctity of Islam and Muslims.

Concerning the rumors about Al-Haramayn Al-Sharifayn, they are - praise be to Allah - in safety from the Iraqi leader

(Part No : 6, Page No: 151)

or others. They are safe thanks to Allah.

The point is that Saudi Arabia had to ask for the help of multinational armies, among which were the United States. This was just to cooperate with the Saudi forces to defend the country, Islam, and Muslims. There is no harm in doing so, because this is a way of seeking help to ward off oppression and to save and protect the country from the evils of wicked people and the oppression and aggression of tyrants and aggressors. There is no harm in doing so as stated clearly by the scholars. Regarding what has been rumored by some Muslim minorities who believed the claims of Saddam and his lies about the U.S. imperial interference with the affairs and sanctities of Muslims, to the end of other false rumors; actually this is a fatal misconception rumored by the party of Saddam, which is a nationalistic, not an Islamic party. Even if such people were Muslims, it is obligatory to deter them from transgression even by seeking the help of some unbelievers, particularly when proposing peaceful means to ward off evil and protect the country. The Messenger (peace be upon him) sought the help of Safwan Ibn Umayyah at the battle of Hunayn to fight against the people of Al-Ta'if. Accordingly, seeking help from unbelievers against transgressors is permissible. What is impermissible is to support the unbelievers against Muslims. As for this situation, it is a protection of Muslims and their countries from outlaws, aggressors, and unbelievers. There is a difference between the two situations: if one supports unbelievers against Muslims, this means apostasy, which is impermissible and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). In the current case of the Kingdom of Saudi Arabia, which has sought the help of unbelievers to deter and prevent the aggressor - whether a disbeliever or a believer - from entering the country and violating the sanctities of Islam, this is a required and necessary matter because this is for protecting Muslims from whoever may harm them, whether being a disbeliever or a believer. It is obligatory upon the Iraqi leader to repent to Allah, give up the false opinions he adopts, abandon the party of (Al-Shaitan) Satan, commit himself to Islam, rule by it, and oblige Iraqi people to abide by it. We supplicate to Allah to grant him guidance.

In answering a question directed by Al-Jazeera TV channel on the possibility of establishing an international Shar`i (complying with Shari`ah) court to solve disputes amongst countries, His Eminence said:

(Part No : 6, Page No: 152)

"All Muslim and Arab countries should solve their problems through Shar`i means at Shar`i courts in every country. There should be another international court to judge among countries. The Muslim countries should have Shar`i courts because Allah (Glorified and Exalted be He) says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿Allah (Glorified and Exalted be He) also says:﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿Allah (Glorified and Exalted be He) also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿Thus, if two or more countries dispute it is obligatory on Muslim scholars to judge between them according to the ruling of Shari`ah. Scholars should do so in light of the Book of Allah and Sunnah, apart from man-made laws or viewpoints of men. Rather, this should be according to the Shari`ah of Allah."

His Eminence advised the Iraqi army not to continue committing such unacceptable deeds. It is obligatory on Iraqi soldiers as well as every Muslim not to violate the property, blood, honor, or family of one's Muslim brother. It is impermissible to transgress against any Muslim's property, honor, or blood whether in Kuwait or in any other country. The Prophet (peace be upon him) said: The Muslim is inviolable for his Muslim brother, as for his blood, wealth and honor.

The aggression committed by Iraq does not make it justifiable for the soldiers to commit aggression against Kuwaiti or any other people, usurp their money, harm them, kill them or their children, or assault their women. All such acts are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), unlawful, and impermissible. It is obligatory upon them to fear Allah, be careful not to approach what Allah has made unlawful, and not to do any act that angers Allah (Exalted be He) and causes them to enter Hell-fire and be banished from Allah's Mercy and Pleasure.

In his statement to Al-Jazeera TV channel, His Eminence advised the Kuwaiti brothers to seek help through patience and fearing Allah (Exalted be He), saying:

"I advise the oppressed people of Kuwait to fear Allah, hold fast to His Din (Religion), repent

to Him from their past sins, and to ask Allah to grant them victory over the enemy and return them to their country endowed with safety. Surely, Allah (Exalted be He) will recompense them with better than what has been taken from them. When turning to Allah (Exalted be He) with sincere repentance, they will regain what they lost and Allah (Glorified and Exalted be He) will give them something better than that taken, because Allah (Glorified and Exalted be He) says: And all of you beg Allâh to forgive you all, O believers, that you may be successful Allah (Glorified and Exalted be He) also says: O you who believe! Turn to Allâh with sincere repentance!

We ask Allah (Exalted be He) to confer a favor upon us and them by guiding us to repentance. All of us are liable to be tempted. Every Muslim, everywhere, in Saudi Arabia, Kuwait, the Levant, the Yemen, or else where should call himself to account, struggle against his desires for the Sake of Allah, and be sure that what befell him would never have missed him and what missed him would never have befallen him.

Thus, our brothers in Kuwait, all Muslims in the Kingdom of Saudi Arabia, and all Muslims everywhere should fear Allah, struggle against their desires for the Sake of Allah, and keep patient over the afflictions that befall them. They should also remain standing up for the truth and advise one another to it for Allah's Sake. May Allah (Glorified and Exalted be He) remove corruption, guide the astray, recompense them with something better than what they lost, and grant them a good consequence. Allah (Glorified and Exalted be He) says: As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." Allah (Glorified and Exalted be He) also says: But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. He who fears Allah, He will grant him success and recompense him with something better than what was taken from him. We ask Allah to endow us with comprehensive mercy encompassing all one's affairs - religion, worldly affairs, and the Hereafter."

At the end of the statement of His Eminence, he said:

"My speech is a general piece of advice to all Muslims to fear Allah, abide by the Shari`ah of Allah, reflect upon the Glorious Qur'an, observe the purified Sunnah, organize their deeds in light of the Book of Allah and the Sunnah of His Messenger (peace be upon him), refer all their deeds, words, and disputes to the Qur'an and the Sunnah not to positive laws. All their affairs should be judged by the glorious Book of Allah and the Sunnah of His Messenger, and to

abide by this, whether individuals, groups, or nations. This is what is obligatory for Muslims to refer legislation to Allah's Shari`ah, remain standing up for the Din (Religion) of Allah, put Allah's orders into action, and give up what Allah forbade because Allah (Exalted be He) says: O mankind! Be dutiful to your Lord and O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and: O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

Thus, all Muslims are commanded to fear Allah and observe His religion. Allah (Exalted be He) says: O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). Allah (Glorified and Exalted be He) also says: O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

This is what all people are obliged to do: to fear Allah, worship Him alone, refer legislation to His Shari`ah, avoid His (may He be Praised) prohibitions, abide by His Limits, and recommend and advise one another to this because Allah (Exalted be He) says: Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. Allah (Glorified and

Exalted be He) also says: ﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴿ "Religion is based on advising one another," he repeated it three times. Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the leaders and the general Muslims." ﴾ Jarir Ibn `Abdullah Al-Bajaly said: ﴿ I pledged allegiance to the Prophet (peace be upon him) on the observance of Salah (prayers), payment of Zakah, and giving advice to every Muslim. ﴾

(Part No : 6, Page No: 155)

This is what is obligatory for the people and presidents of Muslim countries: They are obliged to recommend and advise one another to truth and refer legislation to Allah's Shari`ah and not to positive laws that they make themselves."

At the end of his statement, His Eminence asked Allah (Glorified and Exalted be He) to guide and grant success to all Muslims people and leaders, to entrust their affairs to the best among them, and to protect them from the evil of wicked people.

We ask Allah to protect us from the evil of everything, make the plots of enemies against their own selves, and save us from their evil wherever they may exist. May Allah grant us success!

(Part No : 6, Page No: 156)

Liberating the State of Kuwait from the Aggressors is a Divine Great Bounty and Victory Against Tyranny, Aggression and Atheism

Praise be to Allah, Alone. May peace and blessings be upon the last Prophet Muhammad ibn Abdullah, his family, and Companions!

The grace, which Allah (Exalted be He) has bestowed upon Muslims fighting in His Cause by liberating Kuwait **from the tyrant, aggressors and extorters, is one of the greatest bounties of Allah (Glorified be He) upon the people of** Kuwait **and other Muslims supporting the Truth and Justice. Therefore, all Muslims in** the Kingdom of Saudi Arabia, Kuwait, **the Gulf countries and others should thank Allah (Exalted be He) for this, abide by His Din (religion of Islam) and beware of the reasons that stir His Anger for the bounty which Allah (Glorified be He) has bestowed upon them by gaining victory over the aggressors, supporting the aggrieved and answering the Du`a' (supplication) of Muslims. Allah (Glorified be He) has promised to grant His servants victory and a good end so long as they support His Din, abide by it, seek His Help (Glorified be He), prepare themselves against their enemies and beware of their plots. Allah (Glorified and Exalted be He) says:**﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿**He (Glorified be He) also says:**﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿**Allah (Glorified be He) also says:**﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿**In addition to His Saying (Glorified be He):**

(Part No : 6, Page No: 157)

﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿

There are many Ayahs that stress this meaning and they all indicate the necessity of resorting to Allah (Glorified be He) in all matters, seeking His Help and Support Alone, abiding by His Din and being aware of the reasons that may bring His Wrath (Glorified be He). They indicate that He (Glorified and Exalted be He) is the Only One Who grants victory rather than any one else. Allah (Glorified be He) says:﴾ And there is no victory except from Allâh. ﴿**He (Glorified and Exalted be He) also says:**﴾ If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. ﴿**Allah (Glorified be He) also says:**﴾ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ﴿**Yet, despite Allah's Promise of Victory to His servants, He has also commanded them to be prepared for their enemies and beware of them in His Saying (Glorified and Exalted be He):**﴾ And make ready against them all you can of power ﴿**Allah (Glorified be He) also says:**﴾ O you who believe! Take your precautions ﴿**Allah (Glorified be He) has rendered victory contingent on a great reason which is supporting His Din by establishing Salah (prayer), paying Zakah (obligatory charity), enjoining good and forbidding evil, as well as adhering to Iman (faith/belief) and pious deeds.**

Accordingly, all Muslims in Kuwait **and other countries should take and abide by these means. They should also advise one another wherever they are, for taking and abiding by the means is one of the most important reasons for attaining victory in the worldly life, achieving security, a comfortable life, happiness in the worldly life and the Hereafter, attaining Jannah (paradise), retrieving their pride and achieving a good end in all matters, as clarified by Allah (Glorified be He) in the previous noble Ayah of Surah Al-Nur in which He says:**﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) ﴿**Moreover, Allah (Glorified be He) also clarified that in His Saying (Glorified and Exalted be He) in Surah**

(Part No : 6, Page No: 158)

Al-Saff﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿﴾ (If you do so) He will forgive you your sins, and admit you into Gardens under

which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. ﴿ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴾**In these noble Ayahs, Allah (Glorified be He) has clarified that believing in Him and His Messenger (peace be upon him), which includes fulfilling acts of obedience that Allah (Exalted be He) has obligated and abandoning the sins that He has prohibited along with striving in His Cause that is a branch of Iman (Faith/belief), are reasons for forgiving all the sins and attaining Jannah and all its delights. They are also reasons for acquiring near victory.**

The people of Islam should take these means, recommend them to one another, and abide by them wherever they are, for they are the source of their esteem, victory, and security in the worldly life and their happiness in the Hereafter. Allah (Glorified and Exalted be He) says:﴿ By Al-`Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾**The origin of Iman lies in the observance of Tawhid (belief in the Oneness of Allah/ monotheism) of Allah, being sincerely devoted to Him, and avoiding associating others in worship with Him. This is according to His Saying (Glorified and Exalted be He) in His Great Book:**﴿ And your Lord has decreed that you worship none but Him. ﴾**It means that Allah (Exalted be He) ordains and recommends us to do so. Allah (Exalted be He) also says:**﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾**Allah (Glorified be He) also says:**﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴾

When the Prophet (peace be upon him) sent Mu`adh ibn Jabal **(may Allah be pleased with him) to the people of** Yemen, **he (peace be upon him) commanded him to ask them to observe Tawhid to Allah, to be devoted to Him, and to believe in His Messenger Muhammad (peace be upon him), then he commanded them to establish Salah, and pay Zakah. This is because these are the three major fundamentals of Din. Thus, whoever abides by and fulfills them will consequently abide by other issues in the Din, such as Sawm (fasting), Hajj, and the rest of that which Allah (Exalted be He) and His Messenger (peace be upon him) have commanded. They will also abandon all that which Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited.**

One of the most important branches of Iman and realization of the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; is to rule among Allah's servants according to His Shari`ah (Islamic law). Allah (Glorified and Exalted be He) tells His Prophet (peace be upon him) in Surah Al-Ma'idah﴿ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. ﴾**Afterwards, Allah (Glorified be He) says:**﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. ﴾**till His Saying (Glorified be He):**﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾**He (Glorified and Exalted be He) also says in Surah Al-Ma'idah:**﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾**In Surah Al-Nisa', Allah (Glorified be He) also says:**﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

So, Allah (Glorified be He) has clarified in these noble Ayahs that it is obligatory for the Messenger (peace be upon him) and all the Ummah (nation) whenever and wherever they are to make Allah's Shari`ah govern all the disputes between them regarding all their religious and worldly affairs. He (Glorified be He) has warned against following one's own desires and obeying the enemies of Allah (Exalted be He) in ruling against His Shari`ah. He (Glorified be He) has also mentioned that His ruling is the best, and that all rulings that contradict His are of Jahiliyyah (pre-Islamic time of Ignorance). He (Glorified be He) has mentioned that ruling by what He has not revealed is Kufr (disbelief), Zhulm (injustice), and Fisq (flagrant violation of Islamic law), declaring that whoever does not make the Messenger (peace be upon him) judge in all his affairs, be inclined to this, and accept this with full submission will have no Iman. Hence, it is the duty of all Muslim rulers to abide by Allah's Ruling (Glorified be He), rule His servants according to His Shari`ah, and find in themselves no resistance to that. They should beware of following their desires that contradict His Shari`ah, or obeying anyone who calls to rule by any law or regulation opposing what is established by Allah's Book or the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Allah (Glorified be He) stresses that Iman can only be attained to the people of Islam in this way. Whoever claims that ruling by the

positive laws that contradict Allah's Shari`ah is permissible, or that they are more appropriate for people than Allah's Shari`ah, or even that there is no difference between ruling by Allah's Shari`ah and ruling by man-made laws that are incompatible with His Shari`ah (Glorified and Exalted be He), will be a Murtad (apostate) and Kafir (disbeliever) if they were Muslims before announcing or believing in this. This is declared by the people of knowledge and Iman among scholars of Tafsir (explanation/ exegesis of the meanings of the Qur'an) and Muslim jurists regarding the ruling on the Murtad. So, whoever is confused with any of what we have mentioned must resort to what scholars have mentioned in the Tafsir of the previous Ayahs, such as Imam Ibn Jarir, **Imam** Al-Baghawy, **Al-Hafizh** Ibn Kathir **and others. They should refer to what the scholars have mentioned concerning the ruling on the Murtad i.e. a person who converts to kufr after Islam, to know the truth and the doubtful matters then become clear to them. As for whoever rules by other than what Allah (Exalted be He) has revealed while knowing this because of taking a bribe to rule in favor of the defendant, enmity toward a person against whom the ruling is to be issued or any other reason, they will be committing a great evil, a major sin, and an act of Kufr, Zhulm and Fisq. Yet, this does not bring them out of the pale of Islam. However, they will still be committing a serious act of disobedience and will be subject to Allah's Punishment and Torment, and they are in great danger of the relapse of their heart and attaining apostasy from Islam. We seek refuge in Allah from this. Some scholars may call this minor Kufr, Fisq and Zhulm, according to a reported related from** Ibn `Abbas **(may Allah be pleased with both of them) and a group of Salaf (righteous predecessors) (may Allah be merciful to them). I ask Allah to adjust the conditions of all Muslims and grant them good understanding of His Din, enable them to thank Him for His Bounty, adjust their leaders and appoint whoever is best among them to rule them. I ask Him to support His Din, rise His Word, let the enemies of Islam down wherever they are, and protect all Muslims from straying Fitan (sedition/ seduction/ trial) and the causes of His wrath. He is the All-Able to do this.**

May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A Conversation about the Muslim Ummah

After the Gulf War

Our Muslim Ummah (nation) was hoping to get rid of all past problems and reasons for disunity and dissension, especially with the gradual growth of Islamic awakening all over the Muslim world. This was the hope of the Ummah despite all the serious events that were about to ruin its wealth, devastate the interests of its peoples, and threaten its Din (religion) strongly, and despite the bitter trials that the Ummah witnessed during the current century that led to the destruction of many parts of the Ummah's body. Nevertheless, the tyrant of Iraq **killed such hope in Muslims' hearts by attacking** Kuwait **unjustly and continuously trying to increase reasons for dissension and disagreement amongst people of the Ummah to take it many years backwards. Thus, it is greatly important, under these challenges that the Ummah faces,** to hold a conversation with His Eminence Shaykh **`Abdul `Aziz Bin `Abdullah Ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. This is because such a conversation reflects the view of one of the most prominent scholars of the Ummah on the events it currently faces or has faced during this century. In this conversation, our eminent Shaykh observes the reality of the situation, defines the reasons and factors that led to the weakness that the Ummah suffers from, and tells about the effective remedy for getting rid of these burdens and worries that hinder its progress. `Ukazh thus introduces this comprehensive conversation that it held with the eminent Shaykh to shed light on all the foregoing along with some other points that concern Muslims nowadays:**

Q 1: Since Your Eminence cares greatly for Da`wah (calling to Islam),

how do you see the reality of the Muslim Ummah today? What is the way to rescue it from the dispersion and division that it suffers from?

A: Undoubtedly, the only way for reform, welfare, unity of the Ummah is to unite on Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) and to cooperate in achieving this for, Allah (Exalted be He) says:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿**Allah (Glorified be He) also says:**﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿

In fact, the gulf events are an admonition and exhortation for every Muslim. Muslims all over the world have to Help one another in righteousness and piety, recommend one another to the truth and to be patient while keeping firm on it, and hold fast to the Qur'an and Sunnah regarding all their different affairs. Verily, this is the way of salvation, happiness, glory, honor, and being victorious over the enemies. This is the way of all goodness in this world and in the hereafter.

May Allah guide Muslims to all that pleases Him! May He (Glorified be He) unite their word on the right path!

Q 2: Some people blame Muslim and Arab foundations for not fulfilling their duties, how can such foundations thus effectively play their roles in serving Islam and Muslims?

Undoubtedly, Islamic organizations are responsible for calling to Allah's Way and uniting the Muslims' word.

Each foundation then should exert all efforts for Da`wah, directing people to goodness, and sending Du`ah (callers to Islam) to possible regions to convey the message of Allah each foundation goes up to its capacity, as Allah (Exalted be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿**,**﴾ Allâh burdens not a person beyond his scope. ﴿**Each foundation has to make Da`wah guided by the Qur'an and Sunnah for Allah (Exalted be He) says**﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿**Moreover, He (Glorified be He) says:**

﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿**Every seeker of knowledge has thus to make Da`wah according to his ability in the way that Allah (Glorified be He) defines for His slaves by saying:**﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the

Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

Wisdom here refers to having knowledge of the instructions as stated by Allah (Exalted be He) and His Messenger (peace be upon him) while fair preaching is arousal of interests and threatening (against what is bad), guiding to goodness, and telling the good end of the pious and the bad end of the Kafir (disbeliever) or whoever disobeys Allah (Exalted be He). In addition, argument which is mentioned in the concerned Ayah (Qur'anic verse) is that which is supported by Shar`y (Islamic legal) proofs and conveyed in decent wording with neither violence nor severity. Nay, such argument is based on clear and soft explanation so that doubtful concepts, if any, are removed. It is worth mentioning that when a foundation carries out the foregoing duty, all those who are in charge of it are rewarded abundantly by Allah for whoever guides a person to anything that is good will receive the same reward as that of its doer as the Prophet (peace be upon him) said:﴾ Whoever guides to something good has a reward similar to that of its doer. ﴿

Q 3: What are the lessons that the Muslim Ummah can learn from the Gulf War?

A: The Gulf War has many admonitions for whoever contemplates them. It divided Arabs and non-Arabs into two parties; those who support and advocate justice and those who support and call to injustice. Allah (Glorified and Exalted be He) defined the straight path to His slaves. It is the path with which Allah sent His Prophet Muhammad (peace be upon him) as He (Glorified and Exalted be He) says:﴾ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths ﴿**Other paths are paths that contradict Shari`ah (Islamic law)**﴾ for they will separate you away from His Path. ﴿**i.e. take you away from Allah's Path to another one, which is the path of Satan.**

These events made it clear for every rational person that it is necessary and duty to support the oppressed, deter the oppressor, and stand firm and straight on the truth. This is the duty of every sane and Muslim or non-Muslim person.

Every sensible and just person has thus to support the truth, to repel injustice, and to aid the wronged. Again, such an obligation applies to both Muslims and non-Muslims though it is of more importance and greatness as long as Muslims are concerned.

Allah thus makes it Wajib (obligatory) on every Muslim to do their best to defend the oppressed, hold back the wrongdoer, and to take the side of truth against falsehood. Again, the foregoing is Wajib on Muslims along with all people of sound minds. Regarding this, the Messenger of Allah (peace be upon him) said in a Sahih (authentic) Hadith:﴾ Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him. ﴿**Accordingly, deterring the oppressor and blaming them for their oppression is a sort of aiding them. On the other hand, the oppressed is to be assisted to repulse the oppressor and get his right back. Finally, if the oppressor is a Kafir such as** Saddam **and people like him, the obligation to repel him will be of greater emphasis.**

Q 4: The Gulf War undoubtedly created breaches in Muslims' rows, what is the proper way to restore harmony amongst them?

A: Such breaches can be treated, for each disease has a remedy; the remedy of division is that all countries and officials have to make Tawbah (repentance to Allah) from their mistakes and bad deeds, correct themselves, and require from the wronged to forgive what has been done against them for Allah (Glorified and Exalted be He) accepts the Tawbah of whoever repents to Him. He (Glorified be He) says:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**Allah (Glorified be He) also says:**﴾ O you who believe! Turn to Allâh with sincere repentance! ﴿**Moreover, the Prophet (peace be upon him) said:**﴾ Whoever repents from his sins is like the one who did not commit a sin. ﴿

All Muslim and Arab countries have thus to cooperate to achieve acts of righteousness and piety, to recommend one another to the truth and to be patient while keeping firm on it, to abandon falsehood, to make Tawbah to Allah, and to ask their brothers whom they wronged to pardon them. They are to confess their mistakes before their brothers and ask for their forgiveness.

Recommending one another to the truth and asking one another to forgive their brothers' mistakes are urgently necessary. If this happens and the oppressor gives up their mistakes and makes Tawbah to Allah, such breaches in Muslims' rows will vanish.

Q 5: Undoubtedly the enemies of the Muslim Ummah wait for an opportunity to annihilate it, what is the way to hinder this?

A: Muslim countries should prepare against its enemies, beware of their plots, and stand firm

and straight on the Din of Allah and the truth. The Muslim Ummah should not feel safe or overlook the deception of its enemy. Allah (my He be Glorified and Exalted) says:﴾ O you who believe! Take your precautions ﴿He (Glorified and Exalted be He) also says:﴾ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. ﴿

Each Muslim country whether Arabic or not has thus to be ready against the enemy and keep firm and straight on the Din of Allah and His Shari`ah. It is worth mentioning that the most important readiness is to have absolute obedience to Allah and His Messenger and to refer all matters to Shari`ah. Physical readiness is also required such as setting up a good army and adequate weapons according to the capacity of the Muslim Ummah for Allah (Exalted be He) commands Muslims to do so by saying:﴾ And make ready against them all you can of power ﴿Each country has thus to do its best to possess the appropriate modern weapons, to be keen on manufacturing them (if possible) or buying them, to secure the appropriate Muslim soldiers at times of prosperity so that it finds enough armed forces at times of adversity. The foregoing is the duty of everybody.

(Part No : 6, Page No: 166)

The greatest and most important thing is to refine one's self by piety, standing firm and straight on the Din of Allah, abandoning disobedience to Him (may He be glorified and Exalted), worshiping Him Alone, and forbidding Shirk (associating others with Allah in His Divinity or worship). Some of the kinds of Shirk that Muslim countries should forbid are attaching one's heart to the dead, seeking their help, making vows to them, etc. In fact, attaching one's heart to the dead and asking them for support against the enemies or to cure a patient is a sort of major Shirk.

It is therefore Wajib on every country to care for this matter, direct people to Tawhid (belief in the Oneness of Allah), worship of Allah Alone, and abandonment of Shirk. Everybody stands firm and straight on the Din of Allah, avoids disobeying Allah (Glorified and Exalted be He), and refers all matters to the Qur'an and Sunnah (whatever is reported from the Prophet) as Allah (Glorified be He) says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿In this Ayah, Allah (Glorified be He) makes it Wajib on the believers at times of disagreement to refer the matter to Allah (Exalted be He) and His Messenger (peace be upon him) i.e. to the Qur'an and Sunnah. In such cases, it is Wajib to follow the guidance of the Qur'an and Sahih Sunnah.

In addition, Allah (Glorified be He) says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿He (Exalted be He) makes it Wajib on Muslims to obey their authorities i.e. when they command them to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) for the Prophet (peace be upon him) said:﴾ Submission is obligatory only in what is good (and reasonable). ﴿Again, it is Wajib on Muslim countries to refer their disputes to Allah, His Messenger, and the ruling of Shari`ah. They have to stand firm on the Din of Allah and to direct their armies and people to do the same. The foregoing is the way of victory, happiness, glory, honor and being protected against the enemies wherever they are and whatever their power is.

May Allah grant success and guidance to all Muslims! May Allah set right Muslims' authorities, help them to do all goodness, bestow upon them the sound understanding of Din and keep them firm and straight on it!

Q 6: Some people try to use Din to accomplish personal goals during the events of Gulf War, what is your opinion on this?

(Part No : 6, Page No: 167)

A: It is Wajib on every Muslim to fear Allah, worship Him Alone sincerely, and refrain from the acts of hypocrites do. Verily, using Din for achieving personal desires is a characteristic of hypocrites who only refer to Din hypocritically when they need it. Doing so is an impermissible Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and hypocrites are worse than Kafirs (disbelievers) for Allah (Exalted be He) says:﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire ﴿It is thus Wajib to abide by Din for sake of Din itself in order to obey Allah and His Messenger not to accomplish any vain purpose of the world. It is the characteristic of hypocrites that they abide by Din and support it only to look after their personal interests and fulfill their needs. When the hypocrites are then alone, they return to Kufr (disbelief), deviation, supporting the Kafirs. When the hypocrites fulfill their personal needs they reject Din, doing so is entirely against Din and such people are hypocrites who are worse than Kafirs (may Allah protect us from all). Allah (Exalted be He) says:﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴿

Moreover, amongst the characteristics of the hypocrites is that which is illustrated by Allah (Glorified be He) in the Holy Qur'an:﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And

when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿ (They are) swaying between this and that, belonging neither to these nor to those ﴾ **Swaying people are those who are confused. They sometimes take the side of the Muslims though at other times they take the side of the Kafirs. Such swaying people join Kafirs when they are the victorious ones and when they can benefit them and vice versa.**

Hypocrites thus are swaying. They neither have firmness on Din nor insight. They only join the victorious party to achieve their own interests. The hypocrites then do not have either a good goal nor firm `Aqidah (creed). May Allah save us from that!

Q 7: What is your guiding word to the people of Kuwait after the liberation of their country from the Iraqi tyrant?

A: I advise the people of Kuwait and every Muslim to fear Allah (Glorified and Exalted be He). This is my advice to the people of Kuwait, Saudi Arabia, to every Muslim in the gulf **and to all other Muslims. I advise**

(Part No : 6, Page No: 168)

all Muslims to fear Allah (Glorified and Exalted be He), to stand firm on His Din, to thank Allah for the graces of victory, good health, and the deterring of the unjust.

Thanking Allah is to obey Him (Exalted be He) and His Messenger (peace be upon him), to consistently perform the five obligatory Salahs (Prayers) at their appointed times, to pay Zakah (obligatory charity), to observe Sawm (Fast) during Ramadan, to perform Hajj only one time during one's whole lifetime (if they have not done before), to obey Allah regarding all other matters such as being dutiful to one's parents, maintaining the ties of kinship, making Da`wah (calling to Islam), enjoining Ma`ruf and forbidding Munkar, and all other good deeds. A person should also thank Allah by abandoning all sins. I thus advise all Muslims to thank Allah by carrying out His commands, abandoning His prohibitions, and being patient while standing firm on this. Allah (Glorified be He) says: ﴿ By Al-`Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾

He (Glorified be He) also says: ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾ **This is the duty of all Muslims. They all have to help one another in virtue and righteousness, exchange sincere advice for the sake of Allah, and abandon disobeying Allah. They should not help one another in sin and transgression such as Shirk, drinking Khamr (intoxicant), Zina (premarital sexual intercourse and/or adultery), gambling, and all things prohibited by Allah and His Messenger. All Muslims also have to recommend one another to the truth and to be patient enough to stand firm on it. They have to forbid one another from committing sins or transgression. In other words, they have to forbid Munkar and enjoin Ma`ruf. All the foregoing is to express thankfulness to Allah (Glorified and Exalted be He). Allah (Exalted be He) says:** ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾ **These are the characteristics and morals of the believers for which Allah (Exalted be He) promised them that He will have His Mercy and Victory in this world and happiness and salvation in the hereafter.**

May Allah grant all Muslims success, firmness on Din, and guidance!

Q 8: Finally, what is your word to the families of the martyrs?

A: I ask Allah (Exalted be He) to help them, grant them solace, and to compensate them in this world and in the hereafter with something better than what they have lost. May Allah forgive the martyrs, expiate their sins, admit them to Jannah (Paradise), and rescue them from hellfire!

(Part No : 6, Page No: 169)

Martyrs are expected to have great rewards, so I advise their families to make Du`a' (supplication) for them that Allah be Merciful with them and grants them high ranks in Jannah. I also advise families of the martyrs to be patient and seek the reward of Allah for martyrdom in Allah's cause is a great grace of Allah. If such families are thus patient and wait for the reward of Allah, Allah will grant them solace and compensate them with something better than what they have lost. May Allah grant us all guidance to all that pleases Him!

(Part No : 6, Page No: 170)

Al-Muslimun Newspaper's Interview with Ibn Baz

Q: After the war was over, how can we clear the negative effects of the tribulation of the Gulf crisis?

A: In the name of Allah, the most Gracious, the most Merciful. All praise be to Allah. May peace and blessings of Allah be upon His Messenger, his family, his Companions, and those who follow him.

Undoubtedly, the tribulation sparked by the president of Iraq is a great crisis that brought about many evil consequences. Thanks to Allah, Who ended it by liberating Kuwait and eliminating the oppressor and his aggression. Certainly, this is one of the great blessings of Allah (Exalted be He) and we should thank Him for that and ask Him to set right the affairs of all Muslims and to guide them to all that pleases Him. Muslims have to thank Allah (Exalted be He) much for this blessing, constantly observe the teachings of Islam and keep away from all that causes His anger. Let them try their best to end the split and unite on the basis of obedience to Allah (Exalted be He) and His Messenger (peace be upon him), following the Qur'an and Sunnah, enjoining one another to truth and being patient on it.

In this way, we can clear the negative effects of this tribulation and guard ourselves against its evil consequences and plots and the plots of its advocates. In the Qur'an, Allah (Exalted be He) says:❨ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ❩He (Exalted be He) also says:❨ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ❩Allah (Glorified and Exalted be He) says:❨ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ❩This is the way to remove the negative effects of this tribulation.

(Part No : 6, Page No: 171)

The only effective solution is to have Muslims united on obeying Allah (Exalted be He) and His Messenger (peace be upon him), enjoining one another to truth and being patient about it on the part of presidents, notables, scholars and the public until everyone constantly obeys Allah (Exalted be He) and His Messenger (peace be upon him). In doing so, their love, hatred, allegiance and animosity will be for the sake of Allah.

We implore Allah (Exalted be He) to lead all Muslims to His Straight Path and guide us to all that pleases Him. We ask Allah (Exalted be He) to guard all Muslims everywhere from things that bring about His Wrath and causes dissension that brings people unwanted results.

Q 2: What is the main lesson we learn from this great crisis that befell the Ummah?

A: The main lesson we learn is that tribulations and accidents distinguish the enemy from the friend and tell the proponents of truth from those who propagate falsehood, the envious from the person who seeks goodness, and the just from the unjust. In crises, it is obligatory on the true believer to be with the truth wherever it may be and stand against his whim and falsehood, calling to the truth and supporting its advocates. A believer should forsake the supporters of oppression, Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in religion) and call people to forsake them and not to cooperate with them. In this crisis, it has become clear that the president of Iraq is an oppressor who invaded a secure Muslim land unjustly. He is an irreligious Ba'thist.

It is the duty of the Muslims to side with the truth against the oppressor and the aggressor. It is wonder that some disbelieving countries support the truth and resist the oppressor, whereas some Muslim countries support the falsifier and oppressor. It is obligatory on those who affiliate themselves with Islam or call themselves Muslims to truly support Islam and stand with the seeker and assistant of the truth, not with the oppressor or the transgressor even if he is their next of kin. It is a duty to support the one who is right and confront the one who is wrong and his oppression in the proper ways that fulfill the intended aim. The Prophet (peace be upon him) said,❨ "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him." ❩

This great Hadith is of Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings), so Muslims should apply and abide by it along with everyone else.

Q 3: This crisis led some Muslim figures and movements to support the oppressor. What is your advice to them after the war is over?

A: We tell them that the doors of repentance are open. It is obligatory on the person who deviated from the truth to return to it. They should repent to Allah (Exalted be He), regret their mistakes and return to guidance and truth. Allah (Exalted be He) will erase their past errors and misguidance by virtue of their repentance. Allah (Glorified and Exalted be He) says,﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿Allah (may He be Praised) says,﴾ O you who believe! Turn to Allâh with sincere repentance! ﴿The Prophet (peace be upon him) said,﴾ He who repents from his sins is like the one who did not commit a sin. ﴿

Sincere repentance comprises three matters: First, regretting the mistake, error, oppression and aggression committed. Second, giving up the sin and avoiding it hoping for Allah's reward out of glorifying Him. Third, strong determination not to commit it again out of sincerity to Allah (Exalted be He), and loving and glorifying Him. There is a fourth condition, which is also necessary with respect to the rights of humans. In other words, a person should rid himself of the oppression he committed against people's money, blood and honor. In this category, for a person to repent he must return what he illegally took or ask forgiveness of the oppressed.

When these conditions are fulfilled hoping for Allah's reward and glorifying Him, Allah (Exalted be He) accepts repentance and wipes out sins. Speaking about the disbelievers, Allah (Exalted be He) says,﴾ Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. ﴿Allah (may He be Praised) addresses all people, saying,﴾ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿Scholars unanimously agreed that this Ayah (Qur'anic verse) addresses the repentant person.

Q 4: It is claimed that some people and movements in the Arab and Muslim world deserted us, stood against us, and supported the tyranny of Iraq, so we should reconsider our relations with them and no longer assist them. They added that we should focus on our own affairs alone. What is your point of view on this claim?

(Part No : 6, Page No: 173)

A : Islamic countries and their presidents should cooperate on righteousness and piety, and whoever wants goodness and repents for past oppression, you should cooperate with him in righteousness and piety. Allah (Exalted be He) says,﴾ but whoever forgives and makes reconciliation, his reward is with Allâh. ﴿It is desirable to meet the bad with good and pardon people so long as the wrongdoer does not persist in his bad behavior or adheres to the truth and does not transgress. It is not a shame that a person returns to the truth; feuds and hostilities should not lead to damaging the public interests of Muslims. In fact, this results in unappreciated ends. Instead, Muslims should try their best to eliminate them through pardoning, forgiveness and reconciliation. The person who behaves badly should declare his repentance and offer excuses for his action, starting by replacing his misdeeds with good deeds since good deeds wipe out bad ones on the condition the doer is sincere. However, if a transgressor continues in his transgression and refuses reconciliation and cooperation, it is obligatory not to cooperate with him so long as such cooperation causes harm to the Islamic Da`wah or the Muslim society or leads to the corruption of morals.

Q 5: Some of the public, including the youth of Islamic Awakening in some countries, are driven by the leaderships that raise mottos supporting the secular Iraqi regime, which gives evidence to the fact that there is a deficiency in the Manhaj (methodology) of Da`wah (calling to Islam) and lack of the knowledge of the Shari`ah to which these youth were brought up. How can we treat this deficiency? What is the ruling of scholars in this regard?

A: Undoubtedly, this is a reality; lack of knowledge makes society fall into many mistakes. Scholars, everywhere, should exert efforts to call to Islam, advise, and spread knowledge among people, particularly among youth who yearn to learn and call to Allah (Glorified and Exalted be He). Every seeker of knowledge should accept knowledge and seek to be enlightened without rashness. Youth and whoever lacks sufficient knowledge should not hurry to judge matters and should comprehend religion and listen to the directions of scholars, in order to be aware of what is written or said.

(Part No : 6, Page No: 174)

They should make sure of whatever is broadcasted and verify its authenticity by looking for Shari`ah proofs. They should ask the reliable scholars about their doubts to be sure of what they are doing. They should seek scholars who are known for spreading and looking for Al-Haqq (the Truth) in order to benefit from their knowledge.

Reckless adoption of rumors circulated by so and so or supported by so and so is not reasonable. Eloquence is not a proof to support Al-Haqq; rather, the evidence to Al-Haqq is what is said by Allah (Glorified be He) and His Messenger (peace be upon him), along with considering the study of the rulings of Shari`ah (Islamic law). Such is the criterion for deducing a correct ruling in the absence of Nas (Islamic text from the Qur'an or the Sunnah). The reasonable person should not stick to what is broadcasted; rather one should stick to the Book and Sunnah (whatever is reported from the Prophet) and according to them he could accept or reject any ruling. One should not trust his opinion in doubtful matters unknown to him. Rather, he should benefit from his Muslim brothers and ask the trustful scholars. He should not hurry in judging matters until he becomes sure that this is Al-Haqq regardless of the speaker even if he is a president or the like.

Q 6: The absence of Shura (consultation) was one of the main reasons that led to the tyranny of the ruler of Iraq; do you then have a word to the Muslim leaders and notable figures through Al-Muslimun newspaper?

A: Shura is one of the most important principles that both Muslim countries and communities have to follow. Muslim leaders and authorities have thus to care for Islamic Shura as it is one of the characteristics of the believers. Allah (Glorified and Exalted be He) says:﴾ And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation ﴿Allah (Glorified be He) also says:﴾ and consult them in the affairs. ﴿Accordingly, applying Shura with regard to matters for which there is no clear proof

(Part No : 6, Page No: 175)

is of great importance. However, Shura is not applicable when an affair is decided by an explicit text from the Qur'an or Sunnah (whatever is reported from the Prophet).

Shura is to be applied to issues whose ruling is unknown when they face rulers, communities, Islamic centers, etc. Shura is thus sought for knowing the truth, the way of its application, and the manner of calling people to it. Shura may be also applied for knowing falsehood, its proofs, and the way to repel it.

Another important matter that should be noted is that Shura is the work of people of knowledge and insight and notable people who are aware of the conditions of the society. Only such people are to cooperate and participate in Shura but not petty people, atheists, or those who are known for their forged creeds. Rather, Shura is to be practiced by notable people who are known for their sound minds, knowledge, favor, and insight on different conditions of people. People who practice Shura are thus to cooperate to attain the truth regarding issues for which no proof is available or that need care and insight to be applied or eradicated.

Q 7: What is the ruling on neglecting the application of Shari`ah (Islamic law)?

A: It is Wajib (obligatory) upon the Muslim countries to apply Shari`ah and abandon positive laws; this is an obligation that Allah (Glorified and Exalted be He) made on Muslims. He (Glorified be He) says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

All Muslims thus have to apply Shari`ah and abandon applying positive laws that were worked out by people of the east or the west. All praise be to Allah Alone, Shari`ah of Allah is sufficient. Thus, He (Glorified and Exalted be He) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿However, it is permissible to follow positive laws with regard to things that conform to Shari`ah. Moreover, countries are allowed to draft laws that people know and benefit from

(Part No : 6, Page No: 176)

provided that such laws comply with Shari`ah.

Doing the foregoing is not tantamount to applying positive laws. Rather, it is one way of applying Shari`ah. As scholars drew up chapters to explain Shar`y (Islamic legal) rulings, a country may draft a law on trade, sale, endowments, marriage, etc. based on the Qur'an and Sunnah (whatever is reported from the Prophet) to be known and followed by people. Doing so is permissible and is not a Bid`ah (innovation in religion) as long as such laws do not contradict Shari`ah.

Q 8: Your Eminence, there are voices calling to bring about some changes in the community after this crisis. What are the fields, which you think, that need change whether in our society or in Muslim communities in general?

A: This is an important issue where those who elect presidents and people in power must ascertain that the nominees are religious, honest, reasonable, of sound `Aqidah (creed), and love goodness for Muslims. They must not elect anyone without criteria. The nominees must be suitable to lead the community to bring about success and happiness. Regarding other minor responsibilities such as assuming the responsibility of a town, village, association, school administration and so on, suitable nominees should be carefully chosen, avoiding personal desires or benefits if the candidates are relatives, friends or bribers.

This is a major betrayal; therefore, it is obligatory on individuals to give a great deal of care to choose the people who are competent, honest, and knowledgeable, who can benefit the nation in its religious and worldly matters if they were chosen.

We should take care of establishing Islamic schools which bring up good youth. It is obligatory on the rulers and those in charge to pay special attention to good schools

(Part No : 6, Page No: 177)

and to good and suitable managers as well as all leading positions for which only suitable, honest and committed people should be chosen.

Q 9: Your Eminence, some have recently called for the boycott or suspension of the Faridah (obligatory act) of Hajj this year under pretext of the presence of foreign forces. What is your reply to them?

A: This is a malicious claim or the persons who promote it are deceived and do not have deep insight, because there are no disbelievers, leaders of disbelievers, or non-Muslim countries in the Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). The Sacred Mosque in Makkah and the Prophet's Mosque in Madinah are preserved and in good hands. The foreign forces, which have taken part in the war against the ruler of Iraq, are far away from Makkah.

The countries, which contributed to the victory and deterring the tyrant, do not have any connection with the Al-Haramayn Al-Sharifayn and they are not even near them. They have come upon a request to help the stricken and oppressed people against the aggressor. They did not come to fight Muslims or seize the Al-Haramayn Al-Sharifayn. They have come upon a request from the Custodian of the Two Holy Mosques to help the oppressed and deter the oppressors. All praise is for Allah Who made this useful and brought about great goodness for Muslims from these non-Muslim countries, used them to deter the tyrant and save the oppressed people. Those who say that the Two Holy Mosques are surrounded by non-Muslim countries are deceived or telling lies maliciously. No one has the right to call people to cancel Hajj but Muslims are rather encouraged to cooperate in performing Hajj. Only those who fear the dangers of the road are excused or in case there are dangers in the Two Sacred Mosques.

When the road is not safe or the Two Sacred Mosques are not safe, people are excused to delay Hajj for another year; but - praise be to Allah - the Two Sacred Mosques and the road are safe and there is no danger.

Q 10: During the crisis, some disagreement arose between knowledge seekers and Khatibs (preachers), even limited by the favor of Allah, what do you say in this regard?

A: There is no doubt that disagreement on some issues arose between audience and some preachers

(Part No : 6, Page No: 178)

due to good intention or lack of knowledge. It is obligatory on all Muslims to resort to the Book of Allah and to the Sunnah of His Messenger (peace be upon him). It is also obligatory on preachers and their audience to ascertain things and not to hasten until they feel comfortable that they have grasped the truth and have been guided by proofs from Shari`ah. There should be no haste to issue a fatwa without discernment.

Knowledge seekers, symposium participants, lecturers, Friday preachers, and others have to be sure of everything and not to judge anything as Haram (prohibited), obligatory, recommended, lawful or Makruh (reprehensible) except with good discernment in order not to lead people astray.

As for the issue of seeking help of non-Muslim states, some Muslim brothers think this action is not permissible and Saudi Arabia was mistaken when it did so. In fact, this is a mistake. Saudi Arabia was in need to do this; it was rather, in a state of compulsion because of the powerful force that the ruler of Iraq had and his sudden invasion of Kuwait. Therefore, Saudi Arabia was in need of the help of some Muslim and non-Muslim countries, because the situation was serious, time was pressing, and there was no room for leniency.

It did well in this regard and did what was necessary to deter the oppressor and confine him so that he would not advance more and cause much damage. As a result, he withdrew his army from the oppressed countries.

In other words, seeking the help of non-Muslims in the time of need or necessity when no Muslim can help is imperative in order to ward off evil, which is more dangerous than seeking the help of foreign troops. A general Shari`ah rule provides for pushing away the more harmful damage with the minor one in order to obtain a greater benefit. If the ruler or any other official is lenient until evil worsens, this is not permissible. We must be ready for anything and take the chance to deter and eliminate oppression and protect Muslims from the dangers that may befall them and which may cause worse danger.

The Council of Senior Scholars studied this issue of seeking the help of non-Muslims if necessary to fight polytheists and atheists and gave a fatwa to the permissibility of doing so for the aforementioned reasons.

(Part No : 6, Page No: 179)

It is only Allah (Exalted be He) whom we seek for help!

Q 11: The final question is related to mass media. The current crisis showed that mass media play an important role in forming people's opinions; what do you think? What is the role of scholars and knowledge seekers in cooperation with mass media?

A: There is no doubt that the mass media play an important role but it is a double-edged weapon. Therefore, it is obligatory on people in charge to fear Allah (Exalted be He) and seek the truth when they broadcast through visual, audio and printed means. It is obligatory to publish and broadcast news which may be useful to people about the people of knowledge, faith and deep insight and to show them the truth. Harmful articles which contain atheism must be avoided and should not be broadcasted or published. The people have to be honest and only broadcast that which guides people to the truth and keeps them away from falsehood.

It is obligatory on media executives to give their trust to honest people who have knowledge, deep insight, and integrity.

The mass media need people who fear Allah (Exalted be He), glorify Him and seek the benefit of Muslims and the entire society in the materials they broadcast in order not to lead the people astray because of their news. It is known that those who broadcast something that may harm people will gain the same level of sin as those whom they led astray. Likewise, those who broadcast something useful will have the same reward as those who benefit from it. We ask Allah (Exalted be He) to guide them, give them success, and reform their affairs.

Q 21: What is the ruling on cooperation between scholars and knowledge seekers with mass media?

A: It is obligatory on scholars and knowledge seekers to cooperate with these means in order to guide the people, make them understand and teach them because these means benefit millions of people when they are directed properly in the right direction. Therefore, it is obligatory on scholars and good people to cooperate with the mass media in order to achieve that which may benefit the people in their religious and worldly affairs.

Letters of Shaykh Ibn Baz

A Letter to the Kuwaiti people

Praise be to Allah that He facilitated the liberation of your country. We are grateful to Allah for this. We ask Allah (He may be Glorified) to double the reward of your Muslim brothers who contributed to this great action and reward them the best. We ask Him to guide all Muslims to that which pleases Him. We ask Him to keep them cooperative in goodness and piety and to deter oppression.

Dear brothers of Kuwait, **you have to be grateful to Allah (Exalted be He) for this great favor; the liberation of your country from oppression. You have to be on the straight path of Allah (Exalted be He) and repent to Him of all sins, advise one another, and cooperate in goodness and piety so that the favor continues and Allah (Exalted be He) protects you from the evil your enemies.**

A Letter to Families of Martyrs:

To the parents and families of martyrs who were killed in the Cause of Allah (Exalted be He) and in supporting the oppressed, deterring the oppressor and establishing the truth; they are in great good and we hope that they die as martyrs, are safe from the Fire and are happy. We offer condolences to the bereaved families, relatives and friends. We ask Allah (Exalted be He) to bestow mercy, forgiveness, and patience upon them and compensate them with good. We hope for divine reward for them. We also ask Allah to forgive the dead and reform the conditions of those who are alive, for He is the Most Generous. In fact, it is a favor from Allah (Exalted be He), because fighting for the sake of truth, rescuing Muslims from evil, warding off oppressors, supporting the religion of Allah (Exalted be He) and eliminating corruption are some of the favors of Allah (Exalted be He) and part of Jihad (striving in the Cause of Allah). So, their parents should be happy for this great favor, which Allah provided them; martyrdom.

A Letter to the Iraqi people:

I recommend you to fear Allah (Exalted be He) and repent to Him of the past evil, fault, oppression

(Part No : 6, Page No: 181)

and aggression. You must exert efforts to choose a righteous ruler, who rules by Shari`ah, leads you to Paradise and a high status, be ware of the evil of Saddam and his like, keep him away from leadership, and exert efforts to draw near to Allah (Exalted be He) and keep away from the things that entail His Wrath. From these good things are the following: choosing a righteous ruler that rules according to Shari`ah, calling to the religion of Allah, waging war against Bid`ahs (innovation in religion) and whims, keeping away from atheism and calling to Allah (Exalted be He). You should choose a ruler from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) not from Ba`thists or those who violate the Shari`ah. That is to make you obey Allah (Exalted be He) and keep you away from all that entails His Wrath and Revenge.

A Letter to the Youth of Islamic Awakening

This message is intended for all youth whom Allah (Exalted be He) has guided to hold fast to religion, propagate Islam, and understand religion in all countries. I recommend them to fear Allah (Exalted be He), and ascertain things wisely apart from haste. I recommend them to give much care to recite, reflect, revise, and learn the Glorious Qur'an. I also advise them to memorize, take care of, and study the Sunnah of the Messenger of Allah (peace be upon him). I recommend them to call to Allah (Exalted be He), enjoin good, and forbid evil with wisdom, and maintain good behavior and speech, not through violence and severity but through lenience and insightfulness. Allah (Glorified and Exalted be He) says: ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ I recommend them not to rush things, make sure of all matters, consult one another, and cooperate for good in order to understand the religion as it should be. The Messenger (peace be upon him) said: ﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾ Haste may lead to great evil, so it is obligatory to ascertain things, seek the Shar`y proofs, and attend the sessions of scholars who are known for their Istiqamah (integrity) and good `Aqidah (creed).

Scholars and knowledge seekers:

I advise all scholars and knowledge seekers to fear Allah (Exalted be He) and take care of verifying legal proofs,

(Part No : 6, Page No: 182)

not to imitate so and so. I recommend them to take care of the Book of Allah, the Sunnah of His Messenger (peace be upon him), and discuss matters with scholars to know the truth according to the proofs, not according to the imitation of so and so. I also recommend knowledge seekers to understand religion, take knowledge from the Shar`y proofs, cooperate for goodness and piety, recommend one another with the truth, and observe patience with it. They should spread knowledge between the people in Masjid (mosques) and in other places during Khutbah (religious sermon), symposiums, and seminars in schools, universities, and everywhere.

May Allah grant success to all.

Ruling on seeking the help of the disbelievers in fighting against other disbelievers

Praise be to Allah. May peace and blessings be upon the noblest of all messengers i.e. Muhammad as well as his family, his Companions, and those who follow them in righteousness until the Day of Resurrection.

Scholars held two different views with regard to the ruling on seeking the help of the disbelievers to fight other disbelievers:

First: A group held that it is prohibited to seek the help of the disbelievers to fight against other disbelievers. They base their argument on the following:

First:It is recorded by Muslim in his Sahih (authentic) book of Hadithon the authority of `Aishah (may Allah be pleased with her) that﴾ the Prophet (peace be upon him) set out for Badr and when he reached Harrah Al-Wabarah, a Mushrik (one who associates others with Allah in His Divinity or worship) who was known for his valor and courage met him. The Mushrik said, "I have come to follow you and take a share from the booty." The Prophet (peace be upon him) asked him, "Do you believe in Allah and His Messenger?" The man replied, "No." The Prophet said, "Go back for I will not seek the help of a Mushrik." The Prophet (peace be upon him) went on and when we reached Al-Shajarah, the man met him again and repeated his request. The Prophet (peace be upon him) asked him the same question and the man gave the same reply. The Prophet (peace be upon him) said, "Go back for I will not seek the help of a Mushrik." The man returned and overtook him at Al-Baida'. The Prophet (peace be upon him) repeated the question to him, "Do you believe in Allah and His Messenger?" The man replied, "Yes." The Messenger of Allah (peace be upon him) said to him, "Then come along with us." ﴿

They also base their argument on the Hadithreported by Al-Hakim in his Sahih (authentic) book of Hadith from Yazid ibn Harun from Mustalim ibn Sa`id Al-Wasity from Khubayb ibn `Abdul-Rahman ibn Khubayb from his father on the authority of his grandfather﴾ Khubayb ibn Yasaf said, "A man from my tribe and I came to the Messenger of Allah (peace be upon him). I told him, "O Messenger of Allah! We feel ashamed that our people will fight in a battle and we will not take part with them." The Prophet (peace be upon them) asked, "Embrace Islam!" We replied, "No." He (peace be upon him) said, "We do not seek the help of the Mushriks." Khubayb ibn Yasaf said, "Thus, we embraced Islam and participated with them." ﴿ Al-Hakim classified its Isnad (chain of narration) as Sahih (authentic) but Al-Bukhari and Muslim did not report it. Khubayb is a well-known Sahaby (Companion of the Prophet). [End of quotation.] This Hadith was also mentioned by Al-Hafizh Al-Zayla`y in his book entitled, "Nasb Al-Rayah" (p. 423.) He said that this Hadith was reported by Ahmad, Ibn Abu Shaybah, and Ishaq ibn Rahaway in their Musnads (Hadith compilations) while Al-Tabarany recorded it in his book: "Al-Mu`jam" on the authority of

Ibn Abu Shaybah.

It is stated in Al-Tanqih that Mustalim is trustworthy and Khubayb ibn `Abdul-Rahman is a reliable narrator. Allah knows best!

Al-Zayla`y reported another Hadith which was recorded byIshaq Ibn Rahawayh in his Musnad:It is reported by Al-Fadl ibn Musa from Muhammad ibn `Amr ibn `Alqamah from Sa`id ibn Al-Mundhir on the authority of Abu Hamid Al-Sa`idy who said,﴾ When the Messenger of Allah (peace be upon him) went out on the day of Uhud and passed Thaniyyat-ul-Wada`, he looked behind him and there appeared a squadron. He (peace be upon him) inquired, "Who are these?" It was said, "This is `Abdullah ibn Ubay ibn Salul and his Jewish fellows; they are the allies of `Abdullah ibn Salam. The Prophet (peace be upon him) asked, "Have they embraced Islam?" They said, "No, they still hold to their religion." The Prophet replied, "Tell them to go back. Verily, we do not seek the help of the Mushriks aganist other Mushriks." ﴿

This Hadith was also recorded by Al-Waqidy in his book entitled, "Kitab Al-Maghazy (Book of Battles),"with the following wording,﴾ The Prophet (peace be upon him) inquired, "Who are these?" It was said, "O Messenger of Allah! These are the Jewish fellows of Ibn Ubay." The Prophet (peace be upon him) said, "We do not seek the assistance of the Mushriks in fighting against other Mushriks." ﴿

Al-Hazimy stated in, "Al-Nasikh wal-Mansukh": Scholars held different opinions with regard to this matter. A group agreed on the prohibition of seeking the help of the Mushriks, such as Ahmad; they adhered to the Hadith of `Aishah which was previously mentioned. They stated that the other Hadith which contradict this Hadith are not as authentic as this one. Therefore, the claim that this Hadith was abrogated is disqualified.

A group held the view that it is permissible for a Muslim leader to permit the Mushriks to fight with them on two conditions:

First, if the Muslims are few in number and seeking the help of the Mushriks becomes necessary.

Second, it is permissible to allow the Mushriks who are trusted with Muslims’ affairs. It is recorded that Al-Shafi`y said, “The Hadith in which Malik narrated that the Prophet (peace be upon him) refused to seek the help of the Mushriks in battle was on the occasion of the Battle of Badr. However, in the Battle of Khaybar years after the Battle of Badr, the Prophet (peace be upon him) sought the help of the Jews from Banu Qaynuqa`. In the Battle of Hunayn, which took place in 8 A.H., he sought the help of Safwan ibn Umayyah when he was a Mushrik.

If the Hadith narrated by Malik indicates that the Prophet (peace be upon him) was free to choose between seeking the help of the Mushriks or refusing their help, and that he would even refuse to seek the help of a Muslim if he doubts it, then the two Hadith will not be in conflict with each other. If, however, it [the Hadith narrated by Malik] indicates that the Prophet (peace be upon him) refused the man's desire to participate with them in battle because the latter was a Mushrik, the answer will be that this Hadith was abrogated by the other Hadith which showed that he sought their help afterwards.

It is permissible to seek the help of Mushriks to fight against

other Mushriks, if they are willing to help. It is not permissible to give them a share of the booty as it was not authentically reported that the Prophet (peace be upon him) did so. Al-Shafi`y said, "He (peace be upon him) might have refused to let the Mushrik participate in the Battle of Badr, hoping that he would embrace Islam." He also added that it is permissible for the Muslim leader to turn down a Mushrik or to give him permission. The opinion of Al-Shafi`y wa transmitted by Al-Bayhaqy. [End of quotation].

Al-Nawawy (may Allah be merciful with him) stated in his book, "Sharh Sahih Muslim", (vol.12, pp.198-199), "The Hadith narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) set out to Badr, and when he reached Harrat Al-Wabarah which is four miles from Madinah and the Prophet (peace be upon him) said,﴾ "Go back for I will not seek the help of a Mushrik." ﴿According to another Hadith, the Prophet (peace be upon him) sought the help of Safwan ibn Umayyah before the latter embraced Islam; so a group of scholars based their argument on the first Hadith in general.

Al-Shafi`y and other scholars said that it is permissible to seek the help of disbelievers, if they offer good advice to Muslims and when it is necessary; otherwise it is Makruh (reprehensible). The two Hadith are interpreted with this meaning. However, if a disbeliver is given permission to participate, he should not receive a share of the booty. Allah knows best! [End of quotation].

Ibn Hubayrah, the Vizier, stated in his book, "Al-Ifsah `an Ma`any Al-Sihah" (vol. 2, p. 286): Scholars held different views regarding seeking the help of the Mushriks to fight against the enemies. Malik and Ahmad maintained that it is not permissible to seek the help of the Mushriks at all. However, Malik added that it is permissible to seek their help if they are in the service of the Muslims. Abu Hanifah believed that it is permissible to seek their help absolutely if they are under Islamic rule; otherwise it is Makruh to use them.

Al-Shafi`y said that it is permissible to seek the help of Mushriks but on two conditions: First, the Muslims are few in number while the Mushriks are great in numbers. Second, the Mushriks hold good opinions about Islam and are inclined to it. There is no harm in taking their advice but they should not receive a share of the booty. However, Ahmad in one of his two narrations said that it is permissible to give them a share of the booty. Al-Shafi`y said: If they were hired, they should be paid from the money which has no owner. He also said that they should be given from the spoils. Al-Wazir said: I believe that this case should be treated exactly the same as the cases of Jizyah (poll tax required from non-Muslims living in an Islamic state) and Kharaj (tax on agricultural land). [End of quotation].

Second, a group of scholars said that it is permissible to seek the help of Mushriks in fighting against other Mushriks when necessary. They based their argument on a lot of evidence among which is Allah's saying in Surah Al-An`am,﴾ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴿They also used Al-Shafi`y's opinion which was transmitted by Al-Hazimy and which was previously mentioned as evidence. Al-Hazimy (may Allah be merciful with him) reported that a group of scholars permitted seeking the help of Mushriks on two conditions:

A. The Muslims are few in number, so seeking the help of the Mushriks becomes necessary.

B. It is permissible to allow the Mushriks who are trusted with Muslims' affairs. We have stated before the opinion of Al-Shafi`y which was transmitted by Al-Nawawy in which Al-Shafi`y permitted seeking the help of the Mushriks provided that the two conditions are fulfilled; otherwise it will be Makruh. The opinion of Al-Shafi`y was also transmitted by Al-Wazir Ibn Hubayrah as previously mentioned.

Those who are of the opinion that seeking the help of the Mushriks is permissible cited as evidence the Hadith which was reported byAhmad and Abu Dawudon the authority of Dhu Makhmar who said that he heard the Messenger of Allah (peace be upon him) say,﴾ You will make a peace-treaty with the Romans and together you will invade an enemy beyond Rome. You will be victorious and take much booty..." ﴿The fact that the Prophet (peace be upon him) did not dispraise them [those who sought the help of the Romans and fought with them] was deemed approval of what they did. This Hadith shows that this matter is permissible when necessary as mentioned above.

Al-Majd Ibn Taymiyyah said in his book, "Al-Muharar fi Al-Fiqh" (vol. 2, p. 171): "It is not permissible to seek the help of the Mushriks unless it is necessary. If the Muslim army will increase in strength by joining the Mushrik army and they will both form a powerful front against the enemy, and they [the Mushriks] hold good opinions about Islam, it will be permissible; otherwise it is not. [End of quotation].

Al-Muwaffaq stated in Al-Muqni` (vol. 1, p. 492): "It is not permissible to seek the help of the Mushriks except when necessary."

It is stated in "Al-Mughny" (vol. 8, pp. 414-415): "It is not permissible to seek the help of the Mushriks." Ibn Al-Mundhir, Al-Jawzajany, and a group of scholars held the same opinion. However, Ahmad recorded a Hadith which indicates the permissibility of seeking their help. Al-Khiraqy is of the opinion that it is permissible to seek their help when necessary. This is also the opinion of Al-Shafi`y for the Hadith which was narrated by Al-Zuhry as mentioned above and the narration of the Hadith of Safwan ibn Umayyah. The Mushrik whose help is sought must have a good opinion with regard to the Muslims; otherwise it is not permissible to seek his help. Since the help of an untrustworthy Muslim, like one who weakens the morale of the Muslims and spreads rumors to dishearten them, is forbidden to be sought, the help of the disbeliever is also forbidden to be sought in this case.

(Part No : 6, Page No: 187)

This view is supported by what is narrated by `Aishah (may Allah be pleased with her), who said,﴾ The Messenger of Allah (peace be upon him) set out for Badr and when he reached Harrah Al-Wabarah, a Mushrik (one who associates others with Allah in His Divinity or worship) who is known for his valor and courage met him. The Mushrik said, "I have come to follow you and take a share from the booty." The Prophet (peace be upon him) asked him, "Do you believe in Allah and His Messenger?" The man replied, "No." The Prophet said, "Go back for I will not seek the help of a Mushrik." The Messenger of Allah (peace be upon him) went on and when we reached Al-Baida', the man met him again and repeated his request. The Messenger of Allah (peace be upon him) repeated the question to him, "Do you believe in Allah and His Messenger?" The man replied, "Yes." The Messenger of Allah (peace be upon him) said to him, "Then come along with us." ﴿(Related by Al-Bukhari, Muslim, and Al-Jawzajany)

It is recorded by Imam Ahmadon the authority of﴾ `Abdul-Rahman ibn Khubayb who said: A man from my tribe and I came to the Messenger of Allah (peace be upon him). I told him, "O Messenger of Allah! We feel ashamed that our people will fight in a battle and we will not take part with them." The Prophet (peace be upon them) asked, "Did you embrace Islam?" We replied, "No." He (peace be upon him) said, "We do not seek the help of the Mushriks against Mushriks." ﴿ Ibn Al-Mundhir stated that the Hadith, which indicates that the Prophet (peace be upon him) sought their help is not authentic. [End of quotation].

After he quoted the Hadith related to the permissibility and the impermissibility of seeking the help of the Mushriks, Al-Hafizh said in his book, "Al-Talkhis": The common ground between the Hadith of `Aishah, the Hadith of Safwan ibn Umayyah, and the Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) of Al-Zuhry are represented in the following points which were transmitted by Al-Bayhaqy from Al-Shafi`y: First, the Prophet (peace be upon him) felt that the man would embrace Islam so he sent him back hoping that he would accept Islam and he was correct. However, this view is questionable bearing in mind that the wording of the Hadith indicates generality, in the form of a negated indefinite expression. Second, it might mean that the matter should be referred to the Imam; however, this view is also questionable. Third, it might also mean that seeking the help of Mushriks was initially prohibited but this prohibition was later lifted by a concession; this opinion is the closest to correctness, and it was adopted by Al-Shafi`y.

It is stated in "Al-Furu`" (vol. 6, pp. 49-50) "Seeking the help of the Mushriks is Makruh unless necessary." A group of scholars said, "It is permissible when necessary to seek the help of the Mushrik who can be trusted with the Muslim's affairs." He added in Al-Muharir, "When his power depends on the enemy."

Al-San`any (may Allah be pleased with him) said in his book Subul Al-Salam (vol. 4, pp. 49-50) in his explanation of the Hadith narrated by `Aishah (may Allah be pleased with her), ﴾ "Go back for I will not seek the help of a Mushrik," ﴿"According to a group of scholars, this Hadith indicates that it is not permissible to seek the help of Mushrik in fighting." However,

(Part No : 6, Page No: 188)

Al-Hadwiyyah, Abu Hanifah and his followers believe that this matter is permissible because the Prophet (peace be upon him) sought the help of Safwan ibn Umayyah in the Battle of Hunayn, and he also sought the help of the Jews of Banu Qaynuqa` and agreed on their opinion.This was recorded by Abu Dawud, and Al-Tirmidhyon the authority of Al-Zuhry as a Hadith Mursal. However, the Hadith Mursal which are narrated by Al-Zuhry are Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). Al-Dhahaby said: Because he used to make mistakes and so the Hadith which he narrates contain doubtful matters and Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration). Al-Bayhaqy recorded on the authority of Abu Hamid Al-Sa`idy that the Prophet (peace be upon him) sent the Mushriks back.

The compiler said: The different narrations can be reconciled by the assumption that the Prophet (peace be upon him) sent back the Mushrik on the Battle of Badr, because he (peace be upon him) felt that he would embrace Islam; so he sent him back hoping that he would accept Islam and he was correct. It might also mean that seeking the help of Mushriks is prohibited but the Prophet (peace be upon him) gave Rukhsah (concession) and this opinion is the closest view. He (peace be upon him) sought the help of Mushriks in the Battle of Hunayn in return for a share of the booty. Al-Hadwiyyah stipulated that the Imam should have with him a group of Muslims who can execute the rulings. It is reported in Sharh Muslim that Al-Shafi`y said, "It is permissible to seek the help of the Mushrik who are trusted with the Muslims' affairs when necessary, otherwise it is Makruh."

According to Ijma` (consensus of scholars), it is permissible to seek the help of the hypocrites for the Prophet (peace be upon him) sought the help of `Abdullah ibn Ubay and his people.

The above mentioned are the opinions of the scholars that we could collect on this question. May Allah grant us success! Peace be upon our Prophet Muhammad, his family and Companions! `Abdul-`Aziz ibn `Abdullah ibn Baz

President of the Constituent Assembly of the World Muslim League

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

(Part No : 6, Page No: 189)

Explanation of Allah's Saying (Exalted be He): "When they had been unjust to themselves, had come to you and begged Allah's Forgiveness, and the Messenger (peace be upon him) had begged forgiveness for them"

Q: Allah (Exalted be He) says: ﴾ We sent no Messenger, but to be obeyed by Allâh’s Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh’s Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ﴿ ﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

The question is: Some Muslims interpret this Ayah that there is no harm for a Muslim to travel to the Messenger's grave (peace be upon him) to ask him to seek Allah's forgiveness for them from his grave. Is this act valid? Does it come in accordance with Allah's (Exalted be He) Saying? Does the word "come" mean going to him in his life or after his death? Does a Muslim apostatize from Islam if he or she does not judge by the Sunnah (whatever reported from the Prophet) of the Messenger of Allah? Are the disputes mentioned related to the worldly life or the Hereafter?

A: This noble Ayah encourages the Ummah (nation of creed), if they unjustly treat themselves by committing sins or serious acts of Shirk (associating others in worship than Allah), to come to the Prophet (peace be upon him) with Tawbah (repentance) and regret so that he (peace be upon him) seeks Allah's Forgiveness to them. The word "coming" here refers to going to him during his life time (peace be upon him) when he was calling the hypocrites and others to come to him to declare their Tawbah, return to Allah (Exalted be He), and ask him (peace be upon him) and supplicate to Allah to accept their Tawbah and adjust their conditions. This is why Allah (may he be Exalted) says:﴾ We sent no Messenger, but to be obeyed by Allâh’s Leave. ﴿**Obedience to the Messenger (peace be upon him) is only attained by Allah's Will i.e. the Divine Decree. Thus, whoever is granted Allah's Will to become guided, will be guided, and whoever is not will not, since the matter is in Allah's Hands (Glorified be He). Whatever He wills shall be and whatever He does not will, shall not be. Allah (Glorified be He) says:**﴾ And you cannot will unless (it be) that Allâh wills - the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿

As for the Shar`y (Islamically lawful) Will, He (Glorified be He) has permitted both human and Jinn to be guided, and this is what He wills and ordains them to do. He (Exalted be He) says:﴾ O mankind! Worship your Lord (Allâh) ﴿**Allah (Glorified be He) also says:**﴾ Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. ﴿

(Part No : 6, Page No: 190)

Then He says:﴾ If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh’s Forgiveness ﴿**i.e. they are truly observing Tawbah(repentance) and regret, not just by words**﴾ and the Messenger had begged forgiveness for them ﴿**In other words, if the Prophet (peace be upon him) supplicated to Allah (Exalted be He) to forgive them**﴾ indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful. ﴿**This is an encouragement to them (the servants), to come to the Messenger (peace be upon him) to declare their Tawbah before him and to intercede to him to ask Allah's forgiveness for them, but it does not mean after his death like what some ignorant people think, for going to him after his death for this purpose is impermissible. However, people can pay him a visit to greet him, and this applies for whoever exists in** Madinah **or arrives there with the intention of offering Salah (prayer), reciting Qur'an and so forth. Therefore, if a person comes to the Masjid (mosque), they can greet the Messenger (peace be upon him) and his two Companions (i.e. Abu Bakr and `Umar). However, it is impermissible to travel just to visit the grave; rather this should be done to the Masjid, and visiting his grave (peace be upon him) and the graves of** Al-Siddiq and `Umar **(may Allah be pleased with both of them) should be subsequent to the visit of the Masjid. This is because he (peace be upon him) said:**﴾ No one should travel (to visit any Masjid) except for three Masjids: Al-Masjid Al-Haram, My Masjid and Al- Masjid Al-Aqsa ﴿**(Agreed upon by Imams Al-Bukhari and Muslim).It is impermissible to travel to visit graves, but if someone arrives to** Al-Masjid Al-Nabawy, **it is permissible for them to greet the Prophet (peace be upon him) and his two companions (Amy Allah be pleased with both of them). According to the previously mentioned Hadith, it is impermissible to travel for the purpose of visiting the grave only.**

Regarding Istighfar (seeking forgiveness from Allah), this should happen in his lifetime, not after his death. The evidence is that the Sahabah, who were the most knowledgeable of the Prophet (peace be upon him) and the most understanding of his religion, did not do it. The

Prophet (peace be upon him) said:﴾ When someone dies, their acts come to a halt, except for three; Sadaqah Jariyah (ongoing charity), knowledge (by which people) benefit, or a pious child who prays for them (for the deceased) ﴿.

As for what he (peace be upon him) had said that whoever conveys blessings upon him, their blessings will be submitted to him, this is a distinctive feature relative to conveying blessings upon him, for whoever conveys blessings upon him (peace be upon him) once, Allah (Exalted be He) conveys blessings upon them tenfold. He (peace be upon him) also said:﴾ Convey more blessings upon me on Friday, for your blessings will be submitted to me. People asked: "O Messenger of Allah, how can this be while your body will be decomposed?" He said: "Allah has prohibited the earth from consuming the bodies of the prophets." ﴿**This ruling is restricted to conveying blessings upon him. Moreover, it is reported in another Hadith that he (peace be upon him) said:**﴾ Allah has roaming angels who convey the blessings of my Ummah to me. ﴿

(Part No : 6, Page No: 191)

This is a distinctive attribute of the Messenger (peace be upon him), and he is being informed about that.

On the other hand, going to the grave to offer Tawbah (repentance) and seek forgiveness is baseless; it is an impermissible and abominable act of Bid`ah (innovation in religion) and a means to Shirk (associating others in worship with Allah), such as asking for intercession, curing a patient, attaining victory over enemies, and asking for Du`a' (supplication). All this is impermissible, for the Prophet (peace be upon him) did not do these things, nor any other persons after their death. It is impermissible to invoke or intercede to a deceased person, whether he is the Prophet (peace be upon him) or any other person. However, this used to be done during his lifetime, like those who used to ask for his intercession by saying: O Messenger of Allah! Intercede with Allah for me to forgive me, cure my patient, return back the absent, give me so and so. The same also occurs on the Day of Judgment after Resurrection, when the Mu'minun come to Adam to ask him to intercede for them with Allah to start judgment among them, but he apologizes and turns them over to Nuh (Noah). They go to Nuh but he also apologizes and turns them over to Ibrahim (Abraham) who again apologizes to them and turns them over to Mussa (Moses), who also apologizes and turns them over to `Eissa (Jesus), who turns them over to Muhammad (peace be upon him). After they all apologize for not interceding, Muhammad (peace be upon them) says: I am fit for that, then he proceeds to prostrate under the `Arsh (Allah's Throne), praises His Lord with words of praise inspired by Allah (Exalted be He), which he does not yet know. He will be told: "Raise your head, speak, and you will be heard, ask and you will be answered, intercede and your intercession will be accepted." Therefore, the Prophet (peace be upon him) will continue interceding for the people of the scene until He (Exalted be He) judges among them, and he (peace be upon him) will intercede for the people of Jannah (paradise) until they enter it. So, this will happen because he (peace be upon him) will be present, but in the Barzakh (period between death and the Resurrection), after his death; he should not be asked to intercede, cure a patient, return an absent person back and such things. The same applies to other deceased people, for they should not be asked any such things, rather, we should supplicate to and seek forgiveness from Allah (Exalted be He) for them if they are Muslims. This should be sought from Allah alone, such as to say: O Allah! Accept your Prophet's intercession (peace be upon him) for me; O Allah cure my patient; O Allah grant me victory over my enemy and so on. Allah (Exalted be He) says:﴾ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ **Allah (Glorified be He) also says:**﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). ﴿

Allah (Glorified be He) also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them ﴿**This is general, for it is impermissible for Muslims to deviate from**

(Part No : 6, Page No: 192)

Allah's Shari`ah, on the contrary, they should rule according to it in everything, regarding acts of worship, transactions, and all religious and worldly affairs, for it is comprehensive. Allah (may he be Glorified) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿**Allah (Glorified be He) also says:**﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿**These Ayahs are common to all things, which people disagree and dispute about. This is why Allah (Glorified be He) says:**﴾ But no, by your Lord, they can have no Faith ﴿**meaning Muslims and others**﴾ until they make you (O Muhammad صلى الله عليه وسلم) judge ﴿**meaning Muhammad (peace be upon him), and this happens by making him (peace be upon him) judge during his life and rule by his Sunnah after his death, for ruling according to his Sunnah is to judge by the Qur'an and the Sunnah:** ﴾ in all disputes between them ﴿**meaning in all that which they dispute about. That is what they should do to refer to the Noble Qur'an and the Messenger (peace be upon him) for judgment among them during his life and after his death as well as following his Sunnah, which represents a declaration and interpretation of the meanings of the Qur'an.**

As for Allah's Saying (Glorified be He): ﴾ and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿ **it means that their hearts should be opened to his judgment and they should have no resistance to it, because it is the undisputable truth. At the same time it is the judgment of Allah (Glorified and Exalted be He). We should submit and feel comfortable toward it without having any objection, not only this but we should have full submission to and confidence in Allah's Ruling as well. This is the duty of all Muslims with respect to any claims or disputes that arise among them, whether relating to religious, financial, or marital affairs.**

This is the origin of having Iman in Allah (Exalted be He) and His Messenger (peace be upon him) regarding the application, acceptance, and believing Shari'ah as the arbitrator between people. It is essential, so whoever claims that it is permissible to rule in accordance with other than it or that it is permissible for people to resort to parents, grandparents or positive laws of the east or the west

(Part No : 6, Page No: 193)

has no Iman and accordingly will be a disbeliever. Whoever says that Allah's Shari`ah may not be applied but it is better to apply it, laws are better, or that laws are equal to Allah's Shari`ah will be apostatizing from Islam. This apostasy includes three forms:

First: To say that the Shari`ah is better but there is no prohibition to rule by other than it.

Second: To say that the Shari`ah and laws are similar and that there is no difference between them.

Third: To say that laws are better and more worthy of application than Shari`ah, and this is the worst view of all. However, all these views fall under Kufr and apostasy from Islam.

However, if someone views that it is an obligation to rule by the Shari`ah and that it is impermissible to rule by positive laws that contradict it, but they still rule with them for a personal gain, bribe, political affairs, and so on, while knowing that this contradicts the Shari`ah, they will have imperfect Iman and will be attaining minor Kufr, Zhulm (injustice) and Fisq (flagrant violation of Islamic law). This meaning was authentically reported from Ibn `Abbas **(may Allah be pleased with both of them),** Mujahid **and a group of Salaf (righteous predecessors) (may Allah be Merciful to them). It is also the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), contrary to** Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **and those who followed their way.**

Allah is the One to be sought for help and support.

(Part No : 6, Page No: 194)

The meaning of: ﴾ **...that you might judge between men by that which Allâh has shown you...** ﴿

Q: Allah (Exalted be He) says: ﴾ that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation) ﴿ **Does this mean that Allah has commanded His Messenger (peace be upon him) to judge according to the rulings embedded in the Qur'an without exerting any personal effort pertaining to matters that have no text? Did the Messenger of Allah (peace be upon him) ever practice Ijtihad (juristic effort to infer expert legal rulings)?**

A: Allah (Glorified and Exalted be He) has commanded His Messenger (peace be upon him) to judge among people according to what has been revealed to him. Allah (Exalted be He) says: ﴾ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed ﴿ **He (peace be upon him) used to judge according to what Allah (Exalted be He) revealed and when there was no text, he practiced Ijtihad and depended on evidence from Shari`ah (Islamic law). It is confirmed that the Prophet (peace be upon him) said,** ﴾ "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument than others. If, as a result, I give someone's right to another, I am in fact giving them a piece of the Fire. They can either take it or leave it." ﴿ **(Agreed upon by Al-Bukhari and Muslimand it was related on the authority of** Um Salamah, **may Allah be pleased with her). The Hadith means that the Prophet (peace be upon him) could practice Ijtihad in judgments based on Shari`ah when there was no evidence revealed regarding them. Anyone who knew the judgment was not based on the truth and had presented false witnesses had indeed taken a piece of the Fire. They should beware of that and fear Allah, even if the judge was the Messenger of Allah (peace be upon him).**

This is because a judge depends on what is known of the trustworthiness and uprightness of the witness or of the claimant's oath. So the claimant may bring false witnesses known to be trustworthy while he has no right, or he may know they are false witnesses while the judge considers them to be upright, for they fulfill the formal requirements of uprightness. In this case, the money, disputed item or the Qisas (retaliation), are not the claimant's right since he knows it is not and knows that he has transgressed and wronged the other. The right will not be lawful for the plaintiff even if the judge gives it to him, for a judge can only judges according to the facts and evidence presented. That is why the Prophet (peace be upon him) said, ﴾ "If, as a result, I give someone's right to another, I am in fact giving them a piece of the Fire." ﴿ **Therefore, the Prophet (peace be upon him) judged according to what Allah revealed to him and whenever a matter had no revealed text, he practiced Ijtihad, for his nation to follow his example. In both cases, the judgment is according to what Allah has revealed, as he is applying**

(Part No : 6, Page No: 195)

Shari`ah which Allah (Exalted be He) has revealed. Thus, when** Al-Zubayr ibn Al-`Awwam **(may Allah be pleased with him) complained that someone took a piece of his land, the Prophet (peace be upon him) said, ﴾ "Present your two witnesses or he will take his oath.' So Al-Zubayr said, 'Then he will take a false oath caring for nothing?' The Prophet (peace be upon him) said, 'You have nothing but that.'" ﴿ **(Agreed upon by Al-Bukhari and Muslim).**

﴾ "When the Prophet (peace be upon him) sent Mu`adh as his delegate to Yemen, he asked him, 'How will you judge in cases presented to you?' He said, 'I will judge according to what is revealed in the Qur'an.' He (peace be upon him) asked, 'What if you do not find it in the Qur'an?' He said, 'I will judge according to what is in the Sunnah (whatever is reported from the Prophet).' He (peace be upon him) asked, 'What if you do not find it in the Sunnah?' He said, 'I will practice Ijtihad and will spare no effort.' Upon hearing that, the Prophet (peace be upon him) tapped him on the chest and said, 'All praise be to Allah Who has granted the Messenger of Allah success to find what pleases the Messenger of Allah.'" ﴿ **(Related by Ahmad and others with a good chain of narrators).**

(Part No : 6, Page No: 196)

The meaning of: ﴾ And there is no living creature on earth except that its provision is due from Allâh. ﴿

Q: Brother Ibrahim `A.Z. from coast Banias in Syria says: Allah (Exalted be He) states: ﴾ And no moving (living) creature is there on earth but its provision is due from Allâh. ﴿ **This means that Allah has made it binding on Himself to provide for everything on earth among humans, animals, insects and other creatures. Yet, how can we explain the famines that afflict some African countries?**

A: The Ayah (Qur'anic verse) is interpreted according to its literal meaning and all the disasters and famine Allah has decreed will not decrease or restrict anyone's provision. In fact, anyone for whom Allah has decreed a longer life or certain provision will receive it through various ways that they may or may not know. Allah (Glorified be He) states:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿Allah also states:﴾ And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. ﴿The Prophet (peace be upon him) stated,﴾ "None dies before having their provision and age in full." ﴿

Furthermore, a person may be stricken by poverty and scarcity of provision for reasons related to their deeds such as negligence, failing to fulfill their role, or for committing prohibited sins. Allah (Glorified be He) states:﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿He (Glorified and Exalted be He) also states:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿It is authentically reported that the Prophet (peace be upon him) stated,﴾ "Truly, a servant is deprived of provision for a sin they commit." ﴿(Related by Imam Ahmad, Al-Nasa'iy, and Ibn Majah with a good Sanad; chain of narrators)

A servant may also be afflicted with poverty, a disease, or other hardships to test their gratefulness and patience. Allah (Glorified be He) states:﴾ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿

(Part No : 6, Page No: 197)

And Allah (Glorified and Exalted be He) states:﴾ And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). ﴿Good and evil in the Ayah refer to blessings and calamities. The Prophet (peace be upon him) stated,﴾ "Amazing are the matters relating to the believer! All matters relating to him are good. When he receives something he dislikes and is patient, this is good for him and if he receives something he likes and praises Allah, this is good for him. This does not apply to everyone, only the believers." ﴿(Related by Muslim in his Sahih Book of authentic Hadith).

There are many Ayahs and Hadith to the same effect. Allah is the Grantor of success.

People of the cave and those trapped in the cave

(Part No : 6, Page No: 198)

Q: We received this question from R.A. from Port Sudan, who asks: What is the correct opinion regarding the number of the People of the cave? Are they the people trapped in the cave by a rock or different people? If they are different people, what is the story of those trapped in the cave?

A: Allah (Exalted be He) talks about the People of the cave in the Qur'an. The most preponderant and acceptable opinion of scholars is that they were seven and their dog was their eighth. The People of the cave were some believing men. They were young men who believed in their Lord, and Allah increased them in guidance. Later, when Allah (Exalted be He) made them wake up after their long sleep, He took their lives again while adhering to the Truthful Religion. Thus, the People of the cave - as Allah mentions them in the Qur'an - were some young men who believed in their Lord, and Allah increased them in guidance. They had a long sleep with the Will of Allah, and after waking up, they died again. Some influential people among princes and rulers built a Masjid (mosque) over their graves, which was wrong, as it is not permissible to build Majids over the graves. The Messenger of Allah (peace be upon him) forbade it and cursed those who do it saying, "Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.” **He (peace be upon him) also warned people against building over graves, plastering them and building Masjids over them. The Prophet (peace be upon him) forbade these practices and cursed those who do them.**

Hence, it is not permissible for Muslims to build Masjids, domes or anything over the graves. Rather, the graveyard should be an uncovered plain that is not raised above the ground with no buildings on it, not a dome, a Masjid or anything. This is how the graves of Muslims looked like during the lifetime of the Prophet (peace be upon him) and the Rightly-Guided Caliphs until the people started to change and build over them. Such practice denotes ignorance and misguidance and is a way leading to Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) said, “Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.” `Aishah (may Allah be pleased with her) said, "He is warning against what they have done." **He (peace be upon him) also said** When Um Habibah and Um Salamah told him that in Abyssinia (Ethiopia) there were many churches that had pictures in them, "When a pious person among them died they built

(Part No : 6, Page No: 199)

a place of worship on his grave, and then decorated it with those pictures." He added, "They will be the worst of creation on the Day of Judgment in the sight of Allah." (Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) said they are the worst of creation due to their building over the graves and taking them as places of worship. May Allah protect us!

It is related on the authority of Jundub ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Allah has taken me as His Khalil (friend), as he took Ibrahim as His Khalil. If I am to take any one of my nation as a friend, I would take Abu Bakr as a Khalil. Those who were before you used to take the graves of their prophets and righteous men as places of worship, so you should not take graves as places of worship; I forbid you to do that." (Related by Muslim in his "Sahih" Book of authentic Hadith)In this important Hadith, the Prophet (peace be upon him) forbade taking graves as places of worship and warned against it. He showed it was the practice of those before us who incurred Allah's Anger and those who went astray. It is a dispraised act, as it leads to Shirk and exceeds the proper limits in relation to prophets and righteous men. Therefore, it is not permissible for Muslims to build domes or places of worship over the graves of their dead, for this act is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and leads to Shirk.

Consequently, it is not permissible to plaster, build over, and sit on the graves. It is related inMuslimon the authority of Jabir (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) forbade these practices. In other Hadith, he (peace be upon him) forbade writing on graves and lighting them. The reason behind these prohibitions is to block the means leading to Shirk and to block the way of exceeding the proper limits. Moreover, sitting on the graves is an insult to their inhabitants. It is Allah Alone Whose help can be sought.

The people who were trapped in the cave were mentioned in the Hadith related by `Abdullah ibn `Umar (may Allah be pleased with him) who narrated that he heard the Messenger of Allah (peace be upon him) saying, "Three men from among those who were before you set out until they reached a cave and entered it, hoping to spend the night there. A rock rolled down the mountain and blocked the mouth of the cave. They said (to each other), 'Nothing will save you from this rock but to invoke Allah by virtue of your good deeds.' One of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, I was delayed due to something I was doing and I returned late to find they had slept. I milked the sheep for them but they were sleeping. I hated to provide my family with the milk before them. I stood with the bowl of milk in my hand waiting for them to wake up until it was dawn. Then, they got up and drank the milk. O Allah! If I did that only for Your Sake, relieve us from this hardship caused by this rock.' So, the rock shifted a little bit but not enough to allow them to get out."

(Part No : 6, Page No: 200)

The Prophet (peace be upon him) added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later, she had a hard time in a famine year and she came to me. I gave her 120 Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: "It is not lawful for you to outrage my chastity except by legitimate marriage." I was ashamed to have sexual intercourse with her and left her though she was the dearest of all the people to me. I also left her the gold I had given her. O Allah! If I did that only for Your

Sake, relieve us from this hardship.' So, the rock shifted a little bit but not enough to allow them to get out." The Prophet (peace be upon him) added, "Then the third man said, 'O Allah! I employed some laborers and I paid them their wages except one man who did not take his wages and he went away. I invested his wages and it became very large. (Then after some time,) he came and said to me: "O servant of Allah! Pay me my wages." I said to him: "All the camels, cows, sheep and slaves you see are yours." He said: "O servant of Allah! Do not mock me." I said: "I am not mocking you." So, he took the herd and drove it away, leaving nothing. O Allah! If I did that only for Your Sake, relieve us from our hardship.' So, the rock shifted and they got out." ﴾

This Hadith gives us a lesson and shows that Allah is Powerful over everything. He (Glorified be He) afflicts His servants in times of welfare and times of hardship, in good and bad times to test their patience and gratefulness and to show them His Signs and Power. This is Hadith Sahih (authentic Hadith)related by Muslim and Al-Bukhari in their Sahihon the authority of Ibn `Umar (may Allah be pleased with them both) who narrated it from the Prophet (peace be upon him). The Hadith presents important lessons and teaches us to invoke Allah and ask Him at times of adversity and hardship. Allah (Glorified be He) is Ever-Near and Responsive. He hears those who call on Him and responds if He wills. Moreover, the Hadith proves that doing good deeds is a way of facilitating matters, warding off harm and relieving hardships. It shows that when a believer is in distress, they must invoke Allah, turn to Him, ask Him and make Tawassul (supplicating to Allah) by virtue of their good deeds such as the belief in Allah (Exalted be He) and His Messenger, His Unification, sincerity to Him, being dutiful to parents, rendering back trusts, and abstaining from committing immoral acts.

(Part No : 6, Page No: 201)

These are the lawful means and Allah (Exalted be He) out of His Bounty and Kindness answers the invocation of the distressed, shows mercy to His believing servants, and responds to their supplications. Allah (Glorified be He) says:﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴾He also says:﴿ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾And He (Glorified be He) says:﴿ Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil ﴾

Those three men were distressed since a great affliction had befallen them. They supplicated to Allah (Exalted be He) by virtue of their good deeds and He responded to their supplications and removed their hardship. Further, we learn from the Hadith the excellence of being dutiful to parents, as it is one of the best acts a person can do to draw nearer to Allah (Exalted be He) and facilitate matters. Similarly, abstaining from committing Zina (premarital sexual intercourse and/or adultery) and warning others against it is among the good deeds that save Muslims from every harm. In addition, rendering back trusts and sincerity in doing so are among the reasons for removing hardship and are among the righteous deeds. Due to the great importance of this account, the Prophet (peace be upon him) narrated it to his nation to benefit from it and learn good deeds from those who were before them. It is Allah Alone Whose help can be sought.

(Part No : 6, Page No: 202)

A suggestion about **reducing the syllabus of the Qur'an**

Q: Your Eminence Shaykh `Abdul `Aziz bin `Abdullah ibn Baz **(may Allah protect him)**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We submit to your Eminence a suggestion about reducing the amount of Qur'an to be memorized in Umm Al-Qura University. This does not mean that we dislike memorizing the Qur'an; but there are two reasons for this suggestion:

First, it was reported on the authority of Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾ Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Mahammad that it is more liable to escape (be forgotten) than camels which are hobbled. ﴿ **(Agreed upon by Al-Bukhari and Muslim) The greater the amount to be memorized, the easier the student will forget it due to the hard conditions of life that make him review only part of the syllabus. In fact, a Muslim is keen to save himself from the punishment that Allah assigned to those who memorize Ayahs (Qur'anic verse) and forget them.**

Second, Muslims are burdened with troubles of life and its immense expenses, and to memorize the Qur'an they need peace of mind that can hardly be found with these troubles and expenses.

Therefore, we would like your Eminence to help your students and fulfill their desire to reduce the amount of the Qur'an required to be memorized to two Juz' (a 30th of the Qur'an) and replace the last two hours with the subject of Usul-ul-Fiqh (principles of Islamic jurisprudence) or Sirah (the Prophet). May Allah reward you with the best!

We implore Allah to protect you and bless your lifetime.

A: Wa `alaykum As-salamu warahmatullah wabarakatuh:

We appreciate your concern about the Book of Allah, but we do not agree with you on your suggestion. We wish that plans of the University are good and blessed and that they bring good results - In sha'a-Allah (if Allah wills).

(Part No : 6, Page No: 203)

The punishment you mentioned is not assigned to a person who forgets the Ayahs; rather, it is assigned to a person who no longer applies or acts upon the Qur'an. Every Muslim may forget some parts of the Qur'an that he memorized, even the Prophet (peace be upon him). In some Hadiths, the Prophet (peace be upon him) said:﴾ May Allah show mercy to so and so; he has reminded me of such and such a verse which I had forgotten. ﴿He (peace be upon him) also said:﴾ I am a human being like you and liable to forget like you. ﴿The Prophet (peace be upon him) forgot several times during Salah (prayer).

May Allah guide us all to do what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh

Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah and Guidance

(Part No : 6, Page No: 204)

Do supplication and charity guard man against predestination?

From `Abdul `Aziz bin `Abdullah ibn Baz to the honored son, his royal highness the prince `Abdul `Aziz bin Fahd bin `Abdul `Aziz (may Allah guide him to all goodness)

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter dated 24/8/1411 A.H. and the questions included. Here are the questions and their answers:

Q 1: Do supplication and Sadaqah (voluntary charity) repel the Divine Decree and Predestination?

A: Predestination that Allah (Glorified and Exalted be He) decided will definitely come to pass. Allah (may He be Praised) says: No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. He (Glorified and Exalted be He) says: Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh. He (may He be Praised) also says: Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).

It is authentically narrated that the Prophet (peace be upon him) said to Gabriel (peace be upon him) when he asked about Iman (Faith): Iman (faith) implies that you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree whether good or bad. The Prophet (peace be upon him) also said: Allah had ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth. He then added, and His Throne was upon the water. Related by Imam Muslim in his Sahih (authentic) book of Hadith.The Prophet (may Allah's Peace and Blessings be upon him) also says: Every thing is decreed even incapability and ability Related by Muslim.

There are many Ayahs (Qur'anic verses) and Hadiths to this effect. Actions are contingent on their causes as was authentically reported from the Prophet (peace be upon him), saying: A man is deprived of provision for a sin he commits. Only kindness prolongs life and only supplication averts the decree. It means that supplication averts only the Predestination, which is contingent on supplication.

(Part No : 6, Page No: 205)

Also, he (peace be upon him) said: Whoever is pleased that he be granted more wealth and that his term of life be prolonged, then he should keep good relations with his Kith and kin.

Predestination is averted by other predestinations that Allah (may He be Praised) decided to counter, and the predestinations whose occurrence is contingent on the existence of things, such as dutifulness to parents, maintaining kinship ties and charity, coexist with them. All these are subject to the generic Predestination mentioned in Allah's saying: Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). and the Prophet's saying: and believe in the Divine Decree, whether good or bad. Examples of this type may be found in the saying of the Prophet (peace be upon him): Charity extinguishes (i.e., removes) the sins as water extinguishes fire. The Prophet (peace be upon him) also said: Hidden charity extinguishes the wrath of Allah and saves from an evil death. All Ayahs and Hadiths quoted in this regard call a Muslim to believe that he will never be afflicted with anything except what Allah decreed for him and that whatever afflicts him can never escape him and whatever escapes him cannot afflict him. They also urge him to hasten to do good deeds and join others in acts of worship. A Muslim should be keen to venture means of goodness and avoid means of evil, asking Allah to guide and help them do what pleases Him and avoid every evil.

It is narrated in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim)that: One day, the Prophet (peace be upon him) said to his Companions: "There is none among you but has a place assigned for him either in the Paradise or in Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (peace be upon him) said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created. People of Paradise will find it easy to do deeds of the people of Paradise, and People of Hell will find it easy to do deeds of the people of Hell. The Prophet (peace be upon him) then recited Allah's saying: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husnâ (See the footnote of the Verse No.6) We will make smooth for him the path for evil. Allah is the Source of Success.

(Part No : 6, Page No: 206)

Maintaining the Islamic Heritage

All praise is due to Allah. May peace and blessings of Allah be upon His Messenger, his family, his Companions, and those who followed his path and guidance until the Day of Resurrection.

To proceed:

I thank Allah (Glorified and Exalted be He) for arranging this meeting with my brothers in Islam and noble sons in Umm Al-Qura University in the vicinity of Al-Bayt Al-`Atiq where we exchange advice, enjoin one another to the truth and remind one another of what benefits us - In sha'a-Allah (if Allah wills). We implore Allah (Glorified and Exalted be He), to bless our meeting, purify our hearts and correct our deeds. We ask Him to grant us understanding of Islam and make us firm on it. We seek refuge with Allah from the evil of our souls and bad deeds, and we ask him to support Islam, make His Word reign supreme and guide all Muslim rulers to do what benefits humanity and the Earth. Allah is the best one to be asked for that.

Also, I thank those in charge of the affairs of Umm Al-Qura University, mainly, the honorable brother, his Excellency, the director of the University, Dr. Rashid Al-Rajih for inviting me to this meeting. I implore Allah to bless their efforts and help them do all goodness. May Allah benefit people and countries through them and facilitate all goodness, guidance and reform for this University at their hands!

Brothers in Islam, honorable sons and listeners:

The today topic, as announced, will be about "Maintaining the Islamic Heritage". The Islamic heritage is undoubtedly a very important matter and caring for it is a duty of all Muslims, mainly, the Book of Allah and the Sunnah of His Messenger Muhammad (peace be upon him). The Qur'an and Sunnah are the richest, best and most beneficial heritage, which constitute the basic sources of Islam and its essence. They are the estate that our Prophet Muhammad ibn Abdullah (peace be upon him) left for us. Allah the Almighty says:

(Part No : 6, Page No: 207)

﴾ Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). ﴿The noble Messenger Muhammad (peace be upon him) is the top of those whom Allah chose, then, his noble Companions, and then those who followed them in the best way, may Allah make us part of them!

The Book of Allah contains guidance and light. It is the greatest, best, and truest heritage that includes guidance and light; guidance to all goodness and warning against all evil; guidance to high morals and good deeds and warnings against evil morals and evil deeds. Allah (Glorified and Exalted be He) described His Prophet (peace be upon him) in Surah (Qur'anic Chapter) Al-Qalam, saying﴾ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴿Allah described His Prophet that he is on﴾ an exalted (standard of) character. ﴿This exalted standard of character was summarized by `Aishah (may Allah be pleased with her) saying:﴾ The character of the Prophet (peace be upon him) was the Qur'an. ﴿The character of the Prophet (peace be upon him) is a practical implementation of the Qur'an. In other words, he carries out its orders, avoids its prohibitions, calls to its teachings, adopts the qualities it praised and stays away from the qualities it dispraised. The Prophet (peace be upon him) had such a great character in terms of carrying out the orders of Allah, avoiding His prohibitions and calling to His way. The Prophet (peace be upon him) was a shining role model in adopting high morals, righteous deeds, and good qualities. He was the best of people; the most perfect in knowledge, conduct, character; the most truthful and the best in actions. He calls to what the Qur'an calls for, as Allah (Exalted be He) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿

Allah (may He be Praised) says:﴾ Say: "It is for those who believe, a guide and a healing." ﴿Allah also says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy ﴿The Qur'an is an exposition of everything in which Allah explained everything generally and in details. Allah made the Qur'an a guide and a cure that heals diseases of the heart, such as Shirk (associating others with Allah in His Divinity or worship), Kufr (disbelief), envy, arrogance and hypocrisy. It also cures many diseases of the bodies that

(Part No : 6, Page No: 208)

physicians fail to treat. Allah (Glorified and Exalted be He) says:﴾ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. ﴿Allah (Glorified and Exalted be He) says:﴾ And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss. ﴿

Thus, Muslims must care for this magnificent Book by committing it to memory, studying it, reflecting on its meanings and conveying its utterances and message to people perfectly, since it contains guidance to all

goodness and light, calls to all that benefits people and countries and warns against all evil. Therefore, the Prophet (peace be upon him) enjoined Muslims to care about the Qur'an in the Khutbah (sermon) he delivered in the Farewell Hajj.It is related by Muslim in his Sahih (authentic) Book of Hadith,on the authority of Jabir (may Allah be pleased with him), that the Prophet (peace be upon him) delivered a Khutbah on the day of `Arafah, saying:❨ I have left among you something, which if you hold fast to it, you would never go astray, that is the Book of Allah. ❩Inthe narration of Al-Hakim and others, he said:❨ Allah's book and my Sunnah ❩

Holding fast to the Book of Allah and the Sunnah of His Messenger is the only way to salvation and the straight Path. Thus, Muslims as well as every Mukallaf (person meeting the conditions to be held legally accountable for their actions) must embrace Islam and adhere to its teachings. They must hold fast to the Glorious Qur'an and the purified Sunnah. This is an obligation on all Mukallafs, including jinn and humans, Arabs and non-Arabs, males and females, rich and poor, and rulers and subjects - all must enter the religion of Allah, i.e., Islam. Allah (may He be Praised) says:❨ O mankind! Worship your Lord (Allâh) ❩❨ O mankind! Be dutiful to your Lord ❩Allah enjoined them to embrace Islam and hold fast to His Book i.e. the Qur'an and the authentic Sunnah of the Prophet (peace be upon him), and forbade them to stray from that.

It is obligatory on the Jews, Christians, all polytheists, and all various categories of disbelievers to enter Islam and abide by it. This is the heritage

that brings about their happiness, if they understand it well. Muslims, however, whom Allah favored with Islam should praise Allah and thank Him for this favor. They should constantly observe the teachings of Islam, preserve their rich heritage, and enjoin one another to it through contemplation, thinking and acting upon it. Allah (Glorified and Exalted be He) says:❨ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ❩

Allah (may He be Praised) says:❨ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ❩Allah (Glorified and Exalted be He) says:❨ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ❩It is obligatory on all Mukallafs to embrace Islam, adhere to its teachings, submit to the commands of Allah, and stay away from His prohibitions. They should abide by the tenets of the Qur'an, believe in it and apply it along with the Sunnah of the Messenger, which is considered the second revelation.

This is the greatest heritage and humanity will never find salvation or happiness except through preserving and comprehending this heritage, constantly observing it, and calling to studying and acting upon it as a creed, and accepting it as a conduct and way of life.

The Book of Allah contains guidance and light and the Sunnah of His Messenger may explain its obscure meanings or initiate new rulings not mentioned in the Qur'an or details of rulings left general in the Qur'an. Allah (Exalted be He) says:❨ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ❩Allah (Glorified and Exalted be He) says:❨ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ❩

Allah revealed the Qur'an to the Prophet (peace be upon him) as an exposition of everything and ordered him to explain to people what might be ambiguous or what they might differ about to realize the truth and stay on guidance. The Prophet (peace be upon him) clearly conveyed the message, fulfilled the trust, and advised the Ummah. On the day of `Arafah, he gave them a Khutbah and explained to them the obligatory acts of Hajj and other issues that concerned them, as well as Muslims in general, regarding

riba (usury/interest), corrupted practices of the pre-Islamic era, and the sanctity of man's blood, property and honor. He also stressed some matters related to women, enjoined kindness to them, and pointed out the reciprocal duties on the spouses. He finally enjoined them to care about the Qur'an, and after all that he said:❨ You are going to be asked about me, so what shall you say? They said, "We testify that you have advised us, performed, and conveyed the massage. Then, He (peace be upon him) raised his finger to the sky and said, "O Allah! Bear witness to this. O Allah! Bear witness to this." ❩He called Allah Who is Above the `Arsh (Allah's Throne) and Above all the creation as a witness to them. Additionally, every scholar and every Muslim who knows about Islam testifies that the Prophet (peace be upon him) conveyed the message very clearly and fulfilled the trust.

Therefore, all Muslims, seekers of knowledge and scholars should venerate such heritage, endear it to people and remind them of it. They should encourage them to hold fast to it and put it into action inseparably along with the Prophet's Sunnah, which is the second revelation that expounds the Book of Allah and sets other rules that Allah revealed to his Prophet (peace be upon him).

The Qur'an and Sunnah constitute the greatest and most important heritage, so we must care for them and enjoin one another to hold fast to it in sayings, actions and belief; secretly and in public; during difficult and easy times; in health and in sickness, and in travel and staying home. This obligation applies equally to males and females, Arabs and non-Arabs, jinn and humans, rulers and subjects, the rich and the poor. They all have to implement the rulings of the Qur'an and Sunnah of the Prophet (peace be upon him). They should preserve this heritage in a manner that guarantees them acting upon it, enjoining one another to it,

and calling people to be steadfast on it, conveying it to the whole world via all visual, audible, and printable media.

Allah (may He be Praised) says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿Allah (Glorified and Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better. ﴿

(Part No : 6, Page No: 211)

He (Glorified and Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said:﴾ One who guides to something good has a reward similar to that of its doer. ﴿He said:﴾ "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, his sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect". ﴿When the Prophet (peace be upon him) sent `Ali to Khaybar and ordered him to call its people i.e. the Jews, to Islam, he said:﴾ By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels. ﴿(Agreed upon by Al-Bukhari and Muslim)

Life of the Prophet (peace be upon him), his sayings, actions and tacit approvals belong to the Islamic heritage and parts of the Sunnah. Thus, we must care for the books of Sunnah, which are the greatest part of this heritage.

Muslims, particularly scholars, rulers and seekers of knowledge must care for and explain the Sunnah that was narrated from the Prophet (peace be upon him) including his sayings, actions, tacit approvals, battles and others. Similarly, they should explain the Islamic books dealing with the interpretation of the meaning of the Qur'an and Hadiths, life and battles of the Prophet (peace be upon him), such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Four Compilations of Hadith (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah), Muwatta' of Malik, Musnad (Hadith compilation) of Ahmad and the rest of the Hadith books. All these books create the greatest, the best and the most significant heritage, next to the Qur'an, that preserved and transmitted the Sunnah that acts as a second revelation. Muslims must care about it, its basic sources and authentic manuscripts because they are references to which we refer, when they are needed, and in disputes.

The greatest form of caring about the Islamic heritage requires caring about manuscripts of Hadith, Tafsir (explanation/exegesis of the meanings of the Qur'an), and Fiqh (Islamic jurisprudence) which are written by the prominent Muslim Imams who are authoritative and whose opinions are recognized. This is a great form of caring for the Islamic heritage. Similar care should be given to the books of Arabic language and syntax, books of Islamic history and the biography of the Prophet (peace be upon him), they should be compiled purely and should be free of distortion and lies. Muslim scholars were concerned about this and disclosed what certain

(Part No : 6, Page No: 212)

liars inserted into the Hadiths of the Prophet and the false and unfounded books that the falsifiers wrote.

We should follow in the footsteps of our scholars by caring for this great heritage and distinguishing the truth from falsehood and what is correct from what is incorrect. Let us pay attention to the sound and beneficial books of Hadith, Tafsir, Islamic Fiqh, Arabic grammar, even the books that benefit Muslims in their worldly matters and are written by trustworthy scholars who have deep insight about their affairs. This is because people need to know the affairs of their life that help them obey Allah, contribute to the wellbeing of Muslims and help them preserve Islam, the Qur'an, and the Sunnah of the Prophet (peace be upon him). It is important for Muslims to care for books dealing with worldly matters, since they enable them to make preparations against the enemies and are considered part of the Islamic heritage that must be preserved and cared for. Allah (may He be Praised) says:﴾ And make ready against them all you can of power ﴿

Muslims should care for the books discussing the worldly affairs and that were written by the early Muslim scholars or non-Muslim scholars on the condition that they prove to benefit Muslims and help them be ready for their enemies in terms of power, contribution to religious matters and strengthening their soldiers to make Jihad against their enemies. Caring for the Islamic heritage involves caring about the morals of the Prophet (peace be upon him), biography of his Companions and the life of the scholars in order to imitate them in goodness. In fact, knowledge is acquired for the purpose of work, so we should care for the life of the Salaf (righteous predecessors) with the Prophet (peace be upon him) being foremost, in his morals, life, Qiyam-ul-Layl (standing for optional Prayer at night), Salah, etc. We should be concerned with the biography of his Companions, their good deeds, battles, Jihad, way of learning and guidance and how they disseminated knowledge and held its circles in Masjids (mosques). We should care how scholars were active in this regard so that the later generations will imitate and join the preceding ones in righteous deeds, beneficial knowledge, good record of life, conveying the truth and giving it precedence over everything. Muslims should care about every action attributed to the righteous people and early scholars and that benefits Muslims and helps them carry out the orders of Allah

(Part No : 6, Page No: 213)

and respect His Boundaries.

We should point out what ignorant people and enemies of Islam ascribe to it and prove that Islam is free of that and so that nothing would be falsely attributed to the Islamic heritage. For instance, ignorant people and polytheists innovated the process of building over the graves and raising Masjids over them. This is not Islamic. Islam opposes building over the graves and raising Masjids over them because this leads to Shirk (associating others with Allah in His Divinity or worship). The Jews and Christians built their places of worship over the graves, and many ignorant people and Mubtadi` (one who introduces innovations in religion) among this Ummah imitated them and built Masjids and domes over them, and accordingly Shirk appeared among them. Therefore, a Muslim should clarify that these things are not part of the Islamic heritage, and that they were introduced by ignorant people and condemned by Islam. Birthday celebrations are among the matters falsely introduced to the Islamic heritage; however, they do not belong to it at all even if many Muslims hold them in many countries out of ignorance sometimes or out of imitation of others. Birthday celebrations are among the Bid`ahs introduced to Islam after the three best generations. They do not belong to the Islamic heritage; they are part of the heritage of Bid`ahs.

Similarly, celebrations with all the marks that advocates of Shirk call to, whether it is a stone, a tree, or the like that ignorant people magnify or seek blessings through - are all against Islam. When `Umar (may Allah be pleased with him) knew that some people visit and perform Salah at the tree under which the Prophet (peace be upon him) took Bay`ah (pledge of allegiance), he feared for them and ordered it to be cut down to block the means leading to Shirk. Also, when he got the news of a dead body in Persia attributed to Prophet Daniel and some of the non-Arabs overly praised it, he ordered his army to dig from thirteen to nineteen graves, then, bury the corpse in one of them and level them so that people would not know where it was and no longer overpraise or worship it.

Exceeding proper limits in building over the graves, performing Salah there, consecrating them and raising Masjids over them is not related to the Islamic heritage; it is part of the heritage that Islam forbade and condemned. Islam warned against this heritage, which is a means to Shirk. Some countries may have idols attributed to prophets or installed in the name of Islam; it must be known that they are incorrect and sinful and that

all prophets and messengers (peace be upon them) called to Tawhid (belief in the Oneness of Allah/ monotheism) and Islam i.e. dedicating acts of worship to Allah Alone. All of them declared war against idols; Nuh (Noah) was the first one to declare war on idols worshipped besides Allah. Noah (peace be upon him) forbade his people from and warned them against worshipping idols of Wadd, Suwa`, Yaghuth and Nasr when Shirk occurred due to exceeding the proper limits. This matter should be set clear, and the seekers of knowledge and scholars must forbid people against it, so that Islam will not contain things that are not part of it.

Islamic heritage should be defined as what is authentically stated in the Book of Allah or reported of the Sunnah of His Messenger including what Allah ordained for His Slaves or what Muslim scholars unanimously agreed upon. This is the definition of the Islamic heritage. It is not permissible to attribute to Islam acts of worship introduced by the Mubtadi`ah such as the claimed shrines or the trees falsely consecrated. It is not correct to say that these things belong to the Islamic heritage, but Muslims must indicate that they are Bid`ahs that must be avoided. In an authentic Hadith, the Prophet (peace be upon him) said:❨ He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ❩(Agreed upon by Al-Bukhari and Muslim)He (peace be upon him) said:❨ He who does any act for which there is no sanction from our behalf, it is to be rejected. ❩Related by Muslim in his Sahih Book of Hadith.

In brief, the Islamic Heritage signifies the guidance and the true religion sent to our Prophet (peace be upon him) and the beneficial books and manuscripts written in this regard. It also includes all things we need and should do to obey Allah and prepare against His enemies.

Things that contradict Islam are not part of it and should be resisted and avoided. We should warn Muslims against them according to the Shar`y proofs from the Qur'an, Sunnah and Ijma` (consensus of scholars).

I implore Allah (Glorified and Exalted be He) with His Beautiful Names and Attributes to grant us understanding of Islam and steadfastness on it. We ask Him to set right our affairs and guide all Muslims everywhere to understand Islam and be firm on it. We implore Allah to appoint the best of Muslims to them, correct their leaders, and guide the Muslim rulers to embark on the Islamic Shari`ah and rule according to it and denounce what contradicts it. Indeed, Allah (Glorified and Exalted be He) is oft-Generous!

May the peace and blessings of Allah be upon His Slave and Messenger Muhammad, his family, Companions, and those who followed them in the best way!

Important questions and answers

Classification of Tawhid into three categories

Q: Is there any evidence on classifying Tawhid (belief in the Oneness of Allah/ monotheism) into three categories?

A: Classifying Tawhid into three categories is based on induction after scholars studied the relevant texts in the Qur'an and Sunnah. Some scholars added a fourth category calling it Tawhid of Mutaba`ah (following). All these categories are based on induction.

Certainly, a person who contemplates the Noble Qur'an finds that it contains Ayahs (Qur'anic verses) commanding dedicating one's acts of worship to Allah Alone, this is called Tawhid-ul-Uluhiyyah (Oneness of Worship). He also comes across Ayahs proving that Allah is the Creator, the Provider and the Disposer of all affairs - this is called Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) that the early Mushriks (one who associates others with Allah in His Divinity or worship) confirmed but it did not make them Muslims. Other Ayahs indicate that All the Beautiful Names and Attributes belong to Allah and that there is nothing like or equal unto Him, this is Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes), which the Mubtadi`ah (ones who introduce innovations in religion) from among Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Al-Mushabbihah (those who liken Allah to His creation) and those who followed their ways, denied.

A person who deeply studies the Qur'an finds some Ayahs stating the obligation to follow the Messenger and reject all that which contradicts it, this is called Tawhid Al-Mutaba`ah. Scholars created this classification through studying and investigating the Ayahs and Sunnah. For instance, Allah (may He be Praised) says: ﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾ Allah (Glorified and Exalted be He) says: ﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾ Allah (Glorified and Exalted be He) says: ﴿ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴾ Allah (Glorified and Exalted be He) says: ﴿ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴾ Allah (Glorified and Exalted be He) says: ﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾﴿ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴾﴿ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴾ Allah

(Glorified and Exalted be He) says: ﴿ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists)! ﴾ Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴾ Allah (Glorified and Exalted be He) says: ﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾ Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾ Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾ Allah (Glorified and Exalted be He) says: ﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾ There are many Ayahs that support this classification.

The Hadiths also support this division. For example, the Prophet (peace be upon him) said to Mu`adh (may Allah be pleased with him)in a Hadith agreed upon by Al-Bukhari and Muslim: ﴿ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ﴾ The Prophet (peace be upon him) said: ﴿ "Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire)." ﴾ Related by Al-Bukhari in his Sahih (authentic) Book of Hadith.When the angel Jibril (Gabriel) asked the Prophet (peace be upon him) about Islam, he replied: ﴿ To worship Allah and never associate anything with Him, perform the obligatory Prayer, and pay the prescribed Zakah... ﴾ (Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) said: ﴿ "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah..." ﴾ (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) said: ﴿ My entire Ummah will enter Paradise except those who refuse, then it was said: O' Messenger of Allah , who will refuse? He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses" ﴾ Related by Al-Bukhari

in his Sahih Book of Hadith.

There are many Hadiths to this effect. Shaykh-ul-Islam, Ibn Taymiyyah (may Allah be merciful with him) said: "The word "Ilah (god)" is derived from an Arabic root that signifies the one worthy of worship and obedience.

(Part No : 6, Page No: 217)

He is worthy of worship due to His Attributes that necessitate that He is to be loved very much and fully submitted to". Ibn Taymiyyah added: "Ilah means that the beloved and worshipped One Whom hearts love very much, submit to, are humble to, fear [His punishment], hope for [His reward], turn back to in hard times, supplicate to in difficulties, rely on in their interests, resort to, become reassured with His remembrance and find peace in His love - all these are dedicated to Allah Alone. Therefore, "La ilaha illa Allah (there is no deity but Allah)" is the truest word; its people are the party of Allah and its deniers are His enemies, who deserve His anger and wrath. If a person says this phrase sincerely, all their affairs, states and senses become correct; otherwise, corruption dominates all their knowledge and deeds.

We implore Allah to guide all Muslims, rulers and subjects, to understand Islam, be steadfast on it and advise people for His sake. We implore Allah to save them from committing what is against that. Indeed, Allah is the only One Capable of doing that. May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Various denotations of Iman, Tawhid, and `Aqidah

Q: Do Iman (faith/belief), Tawhid (belief in the Oneness of Allah/monotheism), and `Aqidah (creed) have different denotations?

A: Denotations of Iman, Tawhid, and `Aqidah have slight differences, but all of them share one basis. Tawhid refers to dedicating acts of worship to Allah Alone. Iman refers to the belief that Allah is the Only One worthy of worship and to believe in all that which Allah revealed. In that sense, Iman is broader than Tawhid, which is derived from an Arabic root that means dedicating acts of worship exclusively to Allah. This emanates from the fact that a person believes that Allah (may He be Praised) is the One worthy of worship, since He is the Creator, the Provider, the Perfect in His Names, Attributes and Actions and the Disposer of all affairs. Therefore, He is truly worthy of worship. In other words, Tawhid means making acts of worship exclusive to Allah Alone and negating them from others. Iman, however, has a broader sense, because it encompasses Tawhid and sincerity to Allah as well as believing in all that He revealed

to His Prophet (peace be upon him). `Aqidah (creed) includes both Tawhid and Iman, which is to believe in Allah, what Allah (may He be Praised) revealed to His Messenger, and what His Messenger told, and to believe in His Names and Attributes.

`Aqidah is the creed that man believes in and the creed according to which he worships Allah. In that sense, it includes dedicating acts of worship to Allah Alone and believing that He is the Creator, the Provider and to Him belong all beautiful Names and Exalted Attributes. It also includes the belief that none is worthy of worship but Allah and that He is the Lawgiver who prohibits, makes obligatory, enacts, and forbids. Thus, `Aqidah is more general.

Introducing the Zhahiriyyah (the Literalists)

Q: What is the principle of Al-Tariqah Al-Zhahiriyyah? Does it conform to the Sunnah?

A: Al-Tariqah Al-Zhahiriyyah is a well-known school of thought adopted by Dawud Ibn `Ali Al-Zhahiry, Abu Muhammad ibn Hazm and those who held their opinions. It signifies the adherence to the explicit sense of a given text or doctrine without thinking about Ta`lil (logical and methodical reasoning) or depending on Qiyas (analogy). Scholars of this school of thought do not recognize Qiyas or Ta`lil. They formulate their opinions based on the literal meaning of the commands and prohibitions and totally overlook the rationale and the implicit meanings. For that reason, they were called Zhahiriyyah, because they adhere to the literal meanings without looking into the causes, rationale and Shar`y Qiyas that the Qur'an and Sunnah support. Nonetheless, their views in general are better than that of the people of Ra'y (personal opinion) who totally depend on reasoning and Qiyas and overlook the Shar`y proofs from the Qur'an and Sunnah. The Zhahiriyyah school of thought has some deficits and is condemned for their adherence to the literal meaning of the texts without considering the causes, rationale and the secrets that Allah or His Prophet cited and intended. Accordingly, they committed mistakes in many issues that the Qur'an and Sunnah supported.

Allah is the Grantor of success.

(Part No : 6

, Page No: 219)

There is NO Coercion in Accepting Islam

Q: Some people say that a person who does not enter Islam is considered a free man whom we should not force to accept it. They support their claim by what Allah (Exalted be He) says: ﴿ So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers. ﴾ **Allah (Exalted be He) also says:** ﴿ There is no compulsion in religion. ﴾ **What is your opinion on this claim?**

A: Scholars state that these two noble Ayahs (Qur'anic verses) and similar Ayahs are revealed regarding the people who pay Jizyah (poll tax required from non-Muslims living in an Islamic state), such as the Jews, Christians and Magi. Those people should not be forced to embrace Islam; they should be given the choice either to embrace Islam or pay the Jizyah. Some scholars held that this ruling was enforced during the early days of Islam, but later on it was abrogated by Allah's command to fight and perform Jihad. According to this opinion, a non-Muslim who refuses to embrace Islam must be fought until he either embraces Islam or pays the Jizyah if he meets its conditions. Thus, it is obligatory to oblige the disbelievers to accept Islam, if they are not among those who pay the Jizyah because their conversion to Islam brings about their happiness and salvation in the worldly life and the Hereafter. Obliging man to adhere to the truth in which their guidance and happiness lie is better for them than remaining on falsehood, just as man is forced to fulfill the duties he owes to another person even if by jail or beating.

Forcing the disbelievers to believe in the Oneness of Allah and embrace Islam is more preferable and appealing, because it brings about their happiness in this life and the life to come unless they belong to the People of the Book, such as the Jews, the Christians, or the Magi. Islam ordains that these three groups should be given the option to either embrace Islam or pay Jizyah with willing submission and feel themselves subdued.

A group of scholars are of the opinion that the same rule is equally applied to all non-Muslims i.e. they are free to choose Islam or not, but the preponderant opinion is that this ruling applies only to the three groups. That is because the Messenger (peace be upon him) fought the disbelievers inhabiting the Arabian Peninsula and did not accept anything from them except Islam. Allah (Exalted be He) says:﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴾Allah does not say "or if they paid Jizyah..." Therefore, the Jews,

(Part No : 6, Page No: 220)

Christians and the Magi should be requested to embrace Islam. If they refuse, they should pay the Jizyah. If they refuse to pay the Jizyah, it is obligatory on Muslims to fight them, if they are able to. Allah (Glorified and Exalted be He) says:﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾

Also,﴿ it is authentically reported that the Prophet (peace be upon him) collected Jizyah from the Magi ﴾It was not authentically reported that the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) collected Jizyah from anyone other than the three groups mentioned above. The evidence on this is what Allah (Exalted be He) says:﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾Allah (may He be Praised) says:﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴾This Ayah (Qur'anic verse) is called the Ayah of the Sword.

This Ayah and similar Ayahs abrogated the ones stating that there is no compulsion in accepting Islam. Allah is the Granter of success.

The meaning of Allah's Exalted Name "Al-Zhahir"

Q: What is the opinion of Your Eminence on whoever says that Allah's Name "Al-Zhahir" means the Manifest in everything? Does this fall under the opinion advocating Hulul (a Sufi term meaning indwelling) or not?

A: This is Batil (null and void), for it contradicts the Prophet's (peace be upon him) interpretation of a noble Ayah. It is authentically reported that he (peace be upon him) said: O Allah, You are Al-Awwal (the First), there is nothing before You, and You are Al-Akhir (the Last), there is nothing after You, and You are Al-Zhahir (the Manifest or Supreme), there is nothing over You, and You are Al-Batin (the Hidden or Most Near) and there is nothing beyond You. Settle the debts on our behalf and suffice us from poverty (Related by Imam Muslim in his Sahih (authentic book of Hadith)).Thus, Al-Zhahir means 'The Supreme'

over all creatures, but His Signs and evidence of His Existence, Sovereign, and Knowledge are everywhere proving that He is the Lord of all Worlds, their Creator and Sustainer. Human beings have been granted hearing, sight, mind, body and organs; these are some of the ample Signs indicating that He is the Lord of all worlds. The same applies to heaven, earth, night, day, metals, animals and everything, as they are all Signs for Him (Glorified be He), indicating the Existence of His Power, Knowledge, Wisdom, and that He is the Only One worthy of being worshipped, just as a poet said:

I wonder How God is being disobeyed	**or how a denier can deny His Entity?**
Although in everything, there is a Sign for Him	**Denoting His Divine Unity**

Allah (Glorified and Exalted be He) says: And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. Then, He says afterward: Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidence, signs, etc.) for people of understanding. He (Glorified be He) has outlined in this Ayah various types of His Creatures, which indicate that He (Glorified be He) is the True God that none should be worshipped but Him (Glorified and Exalted be He). Everything includes a Sign for Him and this is our proof that He is the Lord of all the worlds; He exists, He is the Creator, the Sustainer, and the Only One worthy of being worshipped (Glorified and Exalted be He). Whereas the meaning of Al-Zhahir is the Most Supreme over all creatures as previously mentioned in the authentic Hadith reported from the Messenger of Allah (peace be upon him).

Meaning of Al-Mathal Al-A`la

Q: Regarding the Ayah (Qur'anic verse): ﴿ His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. ﴾ **, does the word Al-Mathal mean a similar?**

(Part No : 6, Page No: 222)

A: The word Al-Mathal in this Ayah refers to the highest description regarding all different aspects. The Ayah thus states that Allah (Glorified be He) has the Absolute Perfection regarding all His Supreme Attributes. He (Glorified be He) states:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾Allah (Glorified be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾May Allah grant us success!

Difference between Allah's Names and His Attributes

Q: What is the difference between the Names and the Attributes of Allah?

A: All the Names of Allah (Glorified be He) imply Attributes that fit Him (Exalted be He), suit His Perfection, and are not comparable to the attributes of any of His creatures. It is worth mentioning that Allah's Names are both proper Names and Attributes for Him (Glorified be He). Examples of Allah's Names are the Most Beneficent, the Most Merciful, the All-Mighty, the All-Wise, the King, the Holy, the One Free from all defects, the Giver of security, and the Watcher over His creatures. Muslims have to believe in all the foregoing Names of Allah (Glorified be He) in a way that suits Allah's Majesty with no Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes, or Tamthil (likening Allah's Attributes to those of His Creation). This is exactly what the scholars of our Salaf (righteous predecessors) such as Malik, Al-Thawry, Al-Awza`y and others meant by saying: "Believe in Alla'h Names 'Attributes' as they stated by Qur'an and Sunnah without questioning them."

This signifies that it is Wajib (obligatory) to believe in Allah's Names and Attributes in a manner that suits Him (Glorified be He).

However, the manner of Allah's Attributes is only known to Allah (Glorified be He). It is thus narrated that when Malik (may Allah be merciful with him) was asked about Allah's saying:﴿ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴾how does this Istiwa' (rising over) take place? He (may Allah be merciful with him) answered: "Istiwa' is well-known, its manner is unknown, believing in it is Wajib and asking about it is Bid`ah 'innovation in religion'." Imam Malik, in the foregoing statement, meant that asking about the manner of Istiwa' is Bid`ah. In fact, Imam Malik conveyed this from his Shaykh Rabi`ah ibn Abu `Abdul-Rahman, and Um Salamah (may Allah be pleased with her). This is in fact the view of all the Salaf as conveyed from them by many scholars including Shaykh

(Part No : 6, Page No: 223)

Ibn Taymiyyah (may Allah be merciful with him) in his books Al-`Aqidah Al-Wasitiyyah, Al-Hamawiyyah, Al-Tadmuriyyah, and some of his other books as was conveyed by the prominent scholar Ibn Al-Qayyim (may Allah be merciful with him) in his renowned books. The same was also conveyed earlier by Abu Al-Hasan Al-Ash`ary (may Allah be merciful with him).

Was Islam spread by the sword?

Q: For additional information, what do you think about the claim that Islam was spread by the sword? We would like to have a logical reply to this.

A: This claim, in this generalized formula, is false. Islam was spread by Da`wah (call to Islam) to Allah (Glorified and Exalted be He), yet supported by the sword. The Prophet (peace be upon him) conveyed it by means of Da`wah in Makkah for thirteen years, then continued doing this in Al-Madinah before he was commanded to fight. Moreover, the Sahabah along with many Muslims had spread all over the earth and called to Allah, and had striven in His cause against whoever opposed them, for the sword is just a way. Allah (Exalted be He) says:﴾ And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind ﴿Allah (Exalted be He) also says:﴾ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴿They fought those who refused for their own sake and safety. In general, whoever is indebted with any right to another should be obliged to fulfill this right either by jailing or beating, yet this person is unjustly treated. If this is the case, how can a person condemn or find it queer to oblige whoever is indebted to Allah to fulfill His Rights (Exalted be He)? Accordingly, with greater reason, the most important right and the worthiest of being fulfilled is the observance of Tawhid (belief in the Oneness of Allah/ monotheism) to Allah (may he be Glorified) and the abandonment of associating others with Him. It is a Mercy from Allah (Glorified be He) to prescribe fighting and observance of Jihad (fighting/striving in the Cause of Allah) against Mushrikun (those who associate others in worship with Allah) so as to enforce them to single out Allah (Exalted be He) with worship and quit worshipping any thing other than Him. This leads to their happiness and safety in the worldly life and the Hereafter. Allah is the One Who grants success.

The Basic Objectives in Life

Q: What are basic objectives that should be given priority in life to attain happiness and victory over the enemies In sha'a-Allah (if Allah wills)?

A: The most important objectives that should be given priority to in order to attain happiness, salvation and be worthy of Allah's Victory are to comprehend and act upon our religion with regard to oneself and others and to support Allah (Glorified and Exalted be He), by supporting His Religion, abiding by His Commands, and avoiding His Prohibitions in all aspects of life. This includes also enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Jihad (fighting/striving in the Cause of Allah) and calling to Al-Haqq (the Truth). When we achieve this and act according to the Islamic Shari`ah in our different aspects of life, victory of Allah will be guaranteed as Allah promised us. The One who is true in His promise (Exalted be He) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Allah (Exalted be He) also says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿﴾ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ﴿Allah (Exalted be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿

Besides, Islam orders us to adopt material means, such as uniting ranks, being on alert and preparing power for confronting the enemy, as Allah (Exalted be He) says:﴾ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) ﴿Allah (Exalted be He) also says:﴾ O you who believe! Take your precautions ﴿Allah (Exalted be He) also says:﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿There are so many Ayahs (Qur'anic verses) to the same effect.

A Piece of Advice to Perform Da`wah to Allah Patiently

From `Abdul `Aziz bin `Abdullah ibn Baz to the honorable brother, Shaykh M.A.M.M, may Allah expand his knowledge and success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your letter dated December 19, 1973. I was very happy to know about your actions against the destructive principles and the harm you encountered because of that. In fact, this is the way of the messengers and their followers who are often tried but finally had the successful outcome. Thus, I recommend you to endure this patiently and have glad tidings. I reviewed the attached lecture entitled "Our Position in the Methodology of Islam" and found it generally good and fruitful. However, there are certain topics that look a little vague. For instance, in page number 3, it is written: "Islam deems everyone separates himself from such a state and forms a new class or power centers, a disbeliever in Islam..." We advise you to give attention to clarity and avoid generalization as much as you can when you prepare a lecture.

As far as your desire to work in Saudi Arabia is concerned, you know that the larger part of the school year has elapsed, besides the Ministry of Education needs no more new teachers. I suggest that you work in the field of preaching and guidance in Kuwait and there is no blame on you at all to receive a salary for that type of work as you would take it for your work in teaching. Work in both fields, actually, involves calling to Allah, educating and instructing people, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Also, there is no harm that a Muslim takes money from Bayt-ul-Mal (Muslim treasury) to help him continue his work in teaching, preaching, guiding, leading people in Salah (prayer), Adhan (call to Prayer), or any work of righteousness. Scholars differed as to the ruling of receiving a fee for teaching the Qur'an or leading people in Salah from someone other than Bayt-ul-Mal. In fact, the Companions of the Messenger (peace be upon him)

received money from Bayt-ul-Mal that helped them to do acts of obedience to Allah and perform Jihad (fighting in the Cause of Allah). This took place during the time of the Prophet (peace be upon him) and the rightly-guided caliphs, though the Companions (may Allah be pleased with them) were the most prudent of people, who fear Allah most and know His laws best after the prophets. We have an excellent example in the Companions regarding this point. May Allah guide us all to what pleases Him! May Allah grant you, us and all Muslims understanding of Islam and steadfastness in it! Indeed, Allah is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh.

Thoughts regarding the future of Islam

Q: O Eminent Shaykh, how can you see the future of Islam specially in the presence of the various tendencies, ideologies and trends that show hostility towards it?

A: I believe that Islam will be victorious, by Allah's permission, over all false trends and creeds that the world suffers today. I believe that all the wicked hostility that aims at harming Islam and stopping its leadership of the world will, in the end, by the permission of Allah, go against its people. This is because Allah (Glorified be He) has promised to save the Glorious Qur'an which is the greatest foundation of Islam, as He (Glorified be He) says: ﴾ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ﴿

All praise be to Allah Alone, Allah always prepares supporters for His Din (religion). The Prophet (peace be upon him) thus stated: ﴾ A group of people from my Ummah (nation) will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established). ﴿ According to another narration, he (peace be upon him) said: ﴾ "They are unharmed by those who oppose them until the (Last) Hour comes to pass." ﴿ In fact, movements that have recently spread all over the world and that call to following and applying the Qur'an and Sunnah show signs of what I have mentioned above. On the other hand, experience proved that these various ideologies such as western capitalism, communism, and all other trends that its followers propagate are false and fruitless. They harm humans in their religion, morals, and economy instead of bringing happiness to them. This is because such ideologies and trends are made by human beings whose nature is incapacity, ignorance, and fancy as Allah (Exalted be He) says:

(Part No : 6, Page No: 227)

﴾ Had it been from other than Allâh, they would surely have found therein many a contradiction. ﴿

Humanity has started to look for a proper way that can rescue it from the deterioration that afflicted all the spheres of life and it is only Islam that can grant humanity such protection. All people will, by the permission of Allah, discover this fact sooner or latter as Allah (Exalted be He) says: ﴾ Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief). ﴿ However, Islam that I mean here is the one free from all stains of Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in religion). It is Islam as was followed by the Prophet (peace be upon him), his Sahabah (Companions), and the Salaf (righteous predecessors) who came after him (peace be upon him) and thus they were granted success, they conquered different countries, and led mankind to the way of guidance and salvation. May Allah grant us success!

Message to Some Gulf Princes

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable prince, may Allah grant him success and let Al-Haqq (the Truth) be victorious with his support!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Some of the sincere well-wishers wrote to me about a grave that is being worshipped instead of Allah in your village. Attached is a copy of his letter along with two photos of the said grave. I hope Your Eminence could issue an order to the undermining of this grave and preventing people from excessively praising it and offering sacrifices for its dweller. Excessiveness related to graves is an act of Jahiliyyah (pre-Islamic time of ignorance). Besides, drawing closer to the dwellers of graves by offering sacrifices or vows or seeking their help are acts of Jahiliyyah, which Muslim rulers should end.

The mortal remains should be moved to the public cemetery; each corpse should be buried in a separate hole in the ground, and its surface should be leveled like all other graves in order to hide it from people, lest they should return to overpraising it again. It was reported that `Umar ibn Al-Khattab (may Allah be pleased with him) did the same with the grave of Daniel that the Persians used to overparsie; he ordered them to dig thirteen graves during the daylight and to put the corpse in one of them at night to level all the graves so that people could not discern his grave. May Allah bless you wherever you are and make the religion victorious with your support! May Allah guide you to do that which He loves and that which pleases Him! May Allah help you protect the purified Shari`ah from contraventions! He is the Most Generous. As-salamu `alaykum warahmatullah wabarakatuh

Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

(Part No : 6, Page No: 229)

Advising a prince on the occasion of the beginning of his

assignment to some regions in the Kingdom of Saudi Arabia

From Abdul Aziz Bin Abdullah Ibn Baz to His Royal Highness the noble prince, may Allah grant him success Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To commence:

May Allah safeguard you. I knew that His Majesty, the king (may Allah safeguard him) assigned you as a prince at the region of (.....). I thus congratulate your Highness for this royal confidence and I ask Allah (Glorified be He) to enable you to meet the expectations of His Majesty, the king. May Allah grant you more success and guide you to the truth in your words and actions. On the other hand, it is well known that ruling is a great responsibility and danger for the Prophet (peace be upon him) said:(It is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently).)

Thus, I advise Your Highness and myself to fear Allah, continue following the guidance of His Din (religion), to be a good example that calls to every goodness, to care greatly for the affairs of the Muslims and their Din, and to support and encourage the Committees for the Propagation of Virtue and the Prevention of Vice (CPVPV). Undoubtedly, the success of the foundation mentioned above and the growth of its activities are based on the help of Allah (Glorified be He) then the assistance and support of Muslim authorities while enjoining such Committees to verify the soundness of their work and to show kindness regarding all their different affairs.

One important matter is to hasten to apply the Shar`y (Islamic legal) rulings firmly and strictly and to instruct the concerned authorities to do the same, so that every one obtains their rights without any hardship or difficulty.

(Part No : 6, Page No: 230)

Another important issue is to continue performing Salah (prayer) in congregation and to command officers and workers to do the same, so that they all become good examples leading to goodness.

Moreover, it is important that Your Highness make the best use of your time and check the Muslims' needs personally so that you care for them in the best manner.

Finally, I ask Allah by His Most Beautiful Names and Supreme Attributes to guide you to all goodness. May He help you to fulfill all the obligations of your position, grant you a good Bitanah (advisors, consultants, protectors, helpers, friends, etc.), and make you a means to support the truth and its people and abandon falsehood and its people. May Allah make us and you amongst the guiding and the guided people for He (Exalted be He) is able to do whatever He wills. As-salamu `alaykum warahmatullah wabarakatuh.

President

The Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

(Part No : 6, Page No: 231)

A speech in a conference held at Al-Jami`ah Al-Islamiyyah

Darul Uloom in Deoband - India

From `Abdul `Aziz Bin `Abdullah Ibn Baz to their excellencies my brothers who are participating in the conference. May Allah guide them to whatever pleases Him and help them to support His Din (religion), Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To commence, I would like to tell the participants in this conference that it would please me a lot if I could take part in this noble conference attended by many prominent scholars to share the celebration of the one hundred and fiftieth anniversary of Al-Jami`ah Al-Islamiyyah (Islamic university). However, due to my many commitments, I could not come to the conference in person but I deputized my two noble brothers: His Eminence Shaykh Muhammad Ibn Ibrahim Ibn Qa`ud Chairman of the Department of Da`wah (calling to Islam) abroad and His Excellency Shaykh `Abdul-`Aziz Ibn Nasir Al-Baz, the head of my office. The two Shaykhs referred to above are to represent the general presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance in the Kingdom of Saudi Arabia during this blessed meeting by the permission of Allah. I ask Allah (Glorified be He) to grant success to all the participants in this conference, to guide them to the straight path, and to make their efforts beneficial to Muslim peoples and countries.

At the same time, I think I have to say a brief and convenient word on this occasion to the participants in the conference:

All praise be to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions.

It is one of the graces that Allah (Exalted be He) bestows upon His believing slaves all over the world that He (Exalted be He) makes from amongst them

(Part No : 6, Page No: 232)

a group of people who take particular care of their brothers, who are in charge of educational foundations and who are generally concerned about Da`wah (calling to Islam) all over the world. Such people allocate all their capabilities and exert great efforts to support both Islamic educational foundations and Da`wah. They repel all difficult obstacles to raise the flag of Islam.

My honorable brothers: It pleases me that notables amongst the believers specially their scholars gather at any place to discuss the problems that face Muslims and exchange views regarding ways of setting their affairs aright, solving their problems, reinforcing the affairs of knowledge and its people, supporting educational foundations and guiding them in the right direction, and facilitating the attainment of knowledge for whoever wills. Thus, I enjoin you to fear Allah (Glorified be He) under all conditions, to be sincere to Him regarding all your actions, and to always be patient to spread knowledge and Da`wah in accordance with Allah's saying:﴾ O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). ﴿Allah (Glorified and Exalted be He) also says:﴾ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴿The most important of all branches of knowledge is the proper `Aqidah (creed). It is the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), which is based on the Glorious Qur'an and the authentic Sunnah (whatever is reported from the trustworthy Prophet) and that was followed by the Sahabah (Companions of the Prophet) and those who followed them rightly. `Aqidah has thus to be explained to students and they have to be warned against all that opposes it. The proper `Aqidah is to believe in Tawhid-ul-Uluhiyyah (Oneness of Worship), Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). It is to believe that Allah Alone (Glorified be He) is the One Who deserves to be worshiped apart from all His creatures. It is also to believe that Allah is the Only One Who has the Most Beautiful Names and Supreme Attributes; no one or thing is comparable to Him, equal to Him, or parallel to Him and that He (Exalted be He) is not like any of His creatures regarding any of His Attributes. He (Glorified and Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿The foregoing points have to be fully clarified to seekers of knowledge. It has to be made clear to them that giving Ta'wil (allegorical interpretation) to Ayahs (Qur'anic verses) and Hadith on the Attributes of Allah as was done by some sects that ascribed themselves to Islam, is an impermissible attitude that may neither be followed nor acknowledged. Rather, people have to be made aware of the invalidity of such a trend and the fact that it opposes the texts of the Qur'an,

(Part No : 6, Page No: 233)

Sunnah, and Ijma` (consensus of scholars) of Salaf (righteous predecessors). Similarly, many practices that take place in many Muslim countries such as excessively revering the dead, seeking their help, vowing for them, making Du`a' (supplication) to them instead of Allah (Exalted be He), calling for their intercession, and asking them to cure the sick, and so on, all contradict the declaration that La ilaha illa Allah (there is no

deity but Allah) and the Prophet's call to worship Allah Alone and abandon worshiping any of His creatures. He (Glorified and Exalted be He) thus says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿Allah (Glorified be He) also says:﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿There are many other Ayahs to the same effect.

Some more examples are Allah's saying:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿Allah (Glorified and Exalted be He) also says:﴾ That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great. ﴿Moreover, the Prophet (peace be upon him) said:﴾ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ﴿He (peace be upon him) also said:﴾ Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell 'Fire'. ﴿There are many renowned Hadith to the same effect. My point here is only to make a reminder of this great matter, to help one another to care for it, to cooperate perfectly to make people aware of it, and to warn them against different types of Shirk (associating others with Allah in His Divinity or worship) that Allah prohibits. Afterwards, Muslims - specially seekers of knowledge - have to be advised to holdfast to the Sunnah and beware of Bid`ah (innovation in religion) as Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿He (Glorified be He) also says:﴾ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. ﴿.

Moreover, the Prophet (peace be upon him) said:﴾ Whoever innovates things in our Din that do not conform to it, will have them rejected. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).In addition, the Prophet (peace be upon him) used to say in His Jumu`ah (Friday) sermon:﴾ And then, the best of the speech is embodied in the Book of Allah, and the best of the guidance is that given by Muhammad. And the most evil affairs are their innovations; and every innovation is error. ﴿There are abundant renowned Ayahs and Hadith in this regard and abiding by all the foregoing helps to prove the soundness of a person's declaration that there is no deity but Allah and that Muhammad is the Messenger of Allah.

(Part No : 6, Page No: 234)

Another important thing that proves the soundness of one's Shahadah (Testimony of Faith) as well is giving advice to the authorities of Muslims all over the world and asking them to apply the rulings of Qur'an and Sunnah regarding every thing, to be pleased with their judgment, and to avoid all that opposes them for Allah (Glorified be He) says:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿

Moreover, He (Glorified and Exalted be He) also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

It is worth mentioning in this conference that Muslims have to beware of destructive doctrines and false ideologies such as Communism, Al-Baha'yyah (Babism; an apostate sect which claims that its founder - Mirza Ali Muhammad is a Prophet), and Al-Qadyaniyyah (an apostate sect which denies that Prophet Muhammad (peace be upon him) is the last prophet and claims that Ghulam Ahmad Al-Qadayany is a prophet and messenger of Allah, or that he is 'Isa ibn Maryam (Jesus, son of Mary), or that the soul of Muhammad or 'Isa was reincarnated in him, so he assumed the status of a prophet) that found their ways into Muslim countries. Even though the doctrines mentioned above oppose the proper `Aqidah and the purified Shari`ah (Islamic law), people who lack knowledge may be deceived by it and deluded by its propagators. Knowledgeable people have to clarify the truth and warn against such false ideologies to express their sincerity to Allah (Exalted be He) and His slaves, to forbid what displeases Him, and to fulfill the trust. May Allah grant your conference success in all its decisions and recommendations! May Allah make it beneficial to Muslims and double your reward for it! I also ask Allah (Glorified be He) to set right the rulers and scholars of the Muslims all over the world, to guide them to apply the rulings of Shari`ah and to accept its judgments, and to beware of all that opposes it. Verily, Only Allah can respond to Du`a' and He is Able to do whatever He likes. As-salamu `alaykum warahmatullah wabarakatuh.

President of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

(Part No : 6, Page No: 235)

Advice to spread Islam and its virtues in America

Elaborating on the issue of

women wiping over the Khimar and washing the head after Janabah

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother H.A.B. may Allah guide him to what pleases Him, Amen!

Peace be upon you!

To proceed,

I received your letter (may Allah guide you) and was glad to hear you are in good health and you are still striving to serve your nation and country. All praise be to Allah. May Allah grant you prosperity and success!

I was very glad to hear that you undertake the mission of spreading Islam, inviting people to it, demonstrating its virtues and answering those who oppose it. Further, you ask us to send some Du`ah (callers to Islam) from the Islamic University graduates to increase the number of those who enter Islam after knowing its Truth and realizing its sublimity and justice. All praise be to Allah, Who guided you to carry out this honorable mission and noble role. I ask Allah to increase you in goodness and guidance, benefit others with your efforts and make us all among those who are guided and guiding, for He is the Most Generous.

Concerning your request to send some Du`ah to America to carry out the mission of Da`wah (calling to Islam) and to convey the message of Islam, I would like to tell you that I am very interested in the matter and I appreciate your valued idea. In sha'a-Allah (if Allah wills), we will send some Du`ah once we find the suitable ones who have mastered the English language. It is the language barrier that hinders our efforts. May Allah achieve our aim of granting Islam glory and setting right the affairs of Muslims!

(Part No : 6, Page No: 236)

Indeed, we have sent many Du`ah to different African countries to invite people to Islam, guide them, prepare reports about the conditions of Muslims there, study their problems, know the Islamic societies there, and offer them all available help and choose students who can be sent to the Islamic University of Madinah. All praise be to Allah, those Du`ah have achieved great success and have done much good. We ask Allah (Exalted be He) to guide us and all Muslims to understand His Religion, hold fast to it, and exert every effort to invite others to it, and spread its virtues and teachings. May Allah guide our rulers to all that sets Muslims' affairs right, promotes the soundness of their religion, and unify their word, for He is the One Capable of that.

In your letter, you inquired about the ruling on women wiping over the Khimar (veil covering to the head) when performing Ghusl (ritual bath following major ritual impurity) for Janabah (major ritual impurity related to sexual discharge). You say that the obligation of washing the head each time after Janabah may hinder the American women from entering Islam, as they have their hairstyle prepared in certain form and water spoils it.

A: It is known in Shari`ah (Islamic law) and in the unanimous agreement of Muslim scholars that wiping over any screen on the body such as the Khuffs (leather socks), turban or Khimar is not permissible when taking Ghusl following major ritual impurity. This is only permissible when performing Wudu' (ablution), based on the Hadith related on the authority of Safwan ibn `Assal (may Allah be pleased with him) who said, ❨ “The Messenger of Allah (peace be upon him) ordered us not to take off our Khuffs for three days and nights when we were on a journey, unless we were in the state of Janabah, but not after excretion, urination, or sleep.” ❩

Certainly, Shari`ah is characterized by leniency and tolerance but not in this particular case of washing the head after Janabah. The Messenger of Allah (peace be upon him) was asked by Um Salamah about performing Ghusl following major ritual impurity due to Janabah or menstruation saying, ❨ "O Messenger of Allah! I have closely plaited hair on my head. Should I undo it when performing Ghusl following major ritual impurity and menstruation?" He (peace be upon him) said: "It is enough for you to throw three handfuls of water on your head and pour water over your body, and then you are purified." ❩ (Related by Muslim in his Sahih Book of authentic Hadith)Thus, women who find it difficult to wash their heads when performing Ghusl following Janabah should throw three handfuls of water over their heads until water covers it without having to undo their hair or change anything that is hard to change. Moreover, it is important to encourage these women by telling them about the great reward in store for them with Allah (Exalted be He), the good end and the eternal noble life that awaits them in the Hereafter if they are patient

(Part No : 6, Page No: 237)

and hold fast to the rulings of Shari`ah. On the other hand, there are some necessary screens needed to fix

a fracture or cover an injury. It is permissible to wipe over these screens when performing Ghusl whether from major or minor ritual impurities without fixing a definite date, as long as it is necessary. It is related on the authority of Jabir (may Allah be pleased with him) who said ﴿ about the man with head injury, the Prophet (peace be upon him) ordered him to tie a piece of cloth around his wound and wipe over it and then wash the rest of his body. ﴾(Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes))

It is important to tell those who wish to enter Islam but are hindered by some rulings or find it hard that the way leading to Paradise is surrounded by hardships while the way leading to Hellfire is surrounded by temptations. Explain to them that Allah (Glorified be He) ordained many things on His servants to try them and find which of them is the best in deeds. Pleasing Allah, entering His Paradise, and being among the honored winners is not an easy task that is gained without enduring any hardships. On the contrary, a Muslim has to be patient, struggle against themselves, and endure a lot in their quest to please Allah, gain His Contentment, and be safe from His Wrath and Punishment. Allah (Glorified and Exalted be He) says:﴿ Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم]. ﴾He (Exalted be He) also says:﴿ Who has created death and life that He may test you which of you is best in deed. ﴾He (Exalted be He) also says:﴿ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴾There are many Ayahs (Qur'anic verses) to the same effect. We ask Allah (Exalted be He) to let us be among the callers to guidance, to set right the affairs of Muslims, to grant everyone insight to the true aim behind their existence, and to increase the number of those who call to the Truth, for He is Powerful over everything. Peace be upon you!

Deputy Chairman of the Islamic University of Al-Madinah Al-Munawwarah

(Part No : 6, Page No: 238)

A Piece of Advice to

Muslim Students in Pakistan

Dear brothers chief and members of Islami Jamiat Talba (Islamic Organization of Students) in Pakistan (may Allah protect them) As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I praise Allah, Who none has the right to be worshipped but Him, and I ask Him (Glorified and Exalted be He) to make your deeds a means to make the word of Allah supreme, support His Religion, sustain His Shari`ah (Islamic law) and follow the Sunnah (whatever is reported from the Prophet), which guarantees honor in this world and happiness in the Hereafter. The only way out for the tired humanity is to follow the way of the great Messenger and honorable Prophet (peace be upon him). Undoubtedly, such a conference held by Muslim youth will yield good results - In sha'a-Allah (if Allah wills) - if they hold it for the Sake of Allah (Glorified and Exalted be He) and exert their sincere efforts. If students - the future leaders - are guided rightly to Islam and brought up to adopt the morals which the Messenger of Allah drew for Muslims, they will be the cause of happiness of their Ummah (nation based on one creed). They will be able to drive it to the best approaches to spare it the woes of destructive ideologies and aberrant creeds that undermine nations and kill people.

Allah (Glorified and Exalted be He) endowed Muslims with this great religion that encompasses the greatest approaches, best systems, and fairest laws. Allah guarantees to guide whoever applies His Shari`ah to Al-Sirat-ul-Mustaqim (the Straight Path). In this regard, Allah says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿He (Glorified be He) points out that Islam is the cause of the life of hearts and nations; it is a spirit that gives life to souls and a light that guides Muslims. Allah (Glorified and Exalted be He) says:﴾ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? ﴿Allah (Glorified and Exalted be He) also says:

(Part No : 6, Page No: 239)

﴾ And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). ﴿People have adopted new devious creeds which distressed people, destroyed lives, bankrupted souls and ruined their adherents. In contradiction to this, the Shari`ah of Islam provided, hundreds of years ago, effective treatment for all humanity ailments. It is still the greatest bond that gathers all Muslims, regardless of their homelands, colors and languages. A Muslim is the brother of a Muslim, without differentiating between generations, tribes or languages. A Muslim can taste the sweetness of Islam only when he becomes with his Muslim brother like a wall of bricks supporting each other. Therefore, Islam provided the firmest basics for establishing the ideal society.

We hope Allah (Glorified and Exalted be He) will guide your work to raise the banner of Islam high and make His Word supreme. May Allah grant you the ability to understand, stick, and call to His religion and avoid deviating from it! He is All-Hearer and Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh

Yours

Chairman of the Islamic University in Madinah

`Abdul Aziz Bin `Abdullah Ibn Baz

(Part No : 6, Page No: 240)

A Piece of Advice for the Islamic University Students in Al-Madinah Al-Munawwarah on the occasion of issuing "Sawt Al-Talabah" Magazine

From `Abdul-`Aziz ibn `Abdullah ibn Baz to his dear students of the Islamic University, may Allah increase their Iman (Faith) and knowledge! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Because of your intention to issue the first issue of the magazine entitled "Sawt Al-Talabah", it is a pleasure to write to you this speech so that you can publish it in the magazine.

One of the most important tasks is sincerity in seeking knowledge, seeking it for the sake of Allah alone, not for anything else, because this is the way to benefit from it and reach the highest levels in this world and in the afterlife. The Prophet (peace be upon him) said,❨ If anyone acquires knowledge of things by which Allah's good pleasure is sought, but acquires it only to get some worldly advantage, they will not smell the odor of Jannah (Paradise) on the Day of Resurrection. ❩Related by Abu Dawud with a Sahih (authentic) Isnad (chain of narration).It is also related by Al-Tirmidhythat the Prophet (peace be upon him) said,❨ Whoever acquires knowledge in order to compete with the scholars, dispute with the ignorant, or attract the attention of people to themselves will enter Hellfire. ❩

My advice to you and every Muslim who reads this magazine is to be sincere to Allah in all deeds, according to Allah's saying,❨ So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ❩It is reported in the Sahih Book of Muslimthat the Prophet (peace be upon him) said,❨ Allah (may He be Glorified and Exalted) says, "I am the One Who accepts no partnership; whoever does an act in which they associate anyone with Me, I shall abandon them with whom they associate with Me." ❩I also advise you and every Muslim to fear Allah (Glorified be He)

(Part No : 6, Page No: 241)

and watch Him in all the affairs, according to Allah's saying,❨ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ❩He (Glorified be He) also says,❨ But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ❩The Prophet (peace be upon him) told his Sahabah (Companions),❨ I am more submissive to Allah and more afraid of Him than all of you. ❩ `Abdullah ibn Mas`ud (may Allah be pleased with him) said,❨ The ultimate knowledge is to fear Allah and the ultimate ignorance is to be deceived in His Mercy. ❩

Some of the Salaf (righteous predecessors) said, "The ultimate form of knowledge is fearing Allah." Others said, "The more a person knows Allah, the more they fear Him." The more a slave knows Allah, the more pious they become, and the more they avoid Allah's prohibitions. That is why Allah (Glorified be He) says,❨ It is only those who have knowledge among His slaves that fear Allâh. ❩referring to piety. Scholars who know Allah and His religion are the ones who fear Allah most and stick to His religion best, on top of whom come the Messengers, Prophets, and their followers in righteousness. That is why the Prophet (peace be upon him) told us that one of the good signs is being well-informed in religion. He (peace be upon him) said,❨ If Allah wants to do good to a person, He makes them comprehend religion. ❩Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) as part of the Hadith of Mu`awiyah (may Allah be pleased with him).This is because good understanding of religion urges a person to apply Allah's orders, fear Him, do the acts of worship He obligated, beware of incurring His Wrath, and call them to adopt noble manners, do good deeds and offer advice for the people.

May Allah grant you, us and all the Muslims good understanding of religion and adherence to it! May He protect us all from the evil within ourselves and from our misdeeds! He is the One Who is Capable of doing so. May Allah's peace and blessings be upon His Messenger and Slave, our Prophet Muhammad, his family and Companions!

Vice President of the Islamic University in Al-Madinah Al-Munawwarah

(Part No : 6, Page No: 242)

A Piece of Advice to Students of the Islamic University at Al-Madinah Al-Munawarah

All Praise be to Allah Alone. May peace be upon His Servants whom He has chosen!

I recommend sons of the students of the Islamic university to observe Taqwa (fearing Allah as He should be feared) in all cases, adhere to seeking knowledge, study well your curricula, listen attentively to your professors, and ask about anything that confuses you in the class in a proper manner.

Among the most important means of acquiring knowledge is to adjust the intention, save time, and put the acquired knowledge into practice. It is reported in some Athaar (narrations from the Companions or followers): "Whoever acts upon what they know, Allah will grant them the knowledge of what they do not know." The evidence of this is mentioned in Allah's Book (Glorified be He):﴿ While as for those who accept guidance, He increases their guidance and bestows on them their piety. ﴾Allah (Glorified be He) also says:﴿ And Allâh increases in guidance those who walk aright. ﴾One of the most important means is to abide by Taqwa and beware of sins. Allah (Glorified be He) says:﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾

The way out of ignorance is one of the most important outlets and knowledge is one of the best means of sustenance resulting from Taqwa. Allah (Exalted be He) says:﴿ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)] ﴾However, the best of that which was said regarding the interpretation of the word "Furqan" is that it occurs to the servant by virtue of the light of knowledge with which one can discriminate between truth and falsehood.

Whereas the effect of committing sins on being deprived of useful knowledge is known by texts and reality according to what Allah (Glorified be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾There is no doubt that the deprivation of useful knowledge is one of the greatest adversities, for it is mentioned in the Prophet's (peace be upon him) Hadith:

(Part No : 6, Page No: 243)

﴿ A person becomes deprived of sustenance by dint of the sin they commit. ﴾Once Al-Shafi`y sat in front of Malik (may Allah be merciful with both of them) and the latter said to the former: "I see that Allah has conferred some of His light upon you so do not turn it off by committing sins," or as he (may Allah be merciful to him) said.

Al-Shafi`y had also said (may Allah be merciful to him):

I complained to Waki` about my bad memorization	**So he advised me to abandon sins**
He said: "You should know that knowledge is light	**and Allah's Light can not be granted to a disobedient**

I ask Allah to grant you success to acquire useful knowledge, observe righteous deeds and benefit people from you, for He is the Best One to be asked for help.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Deputy President of the Islamic University,

`Abdul `Aziz Bin `Abdullah Ibn Baz

A call to let only qualified professors

give lectures in the university

This letter is from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable Minister of Higher Education Shaykh Hasan ibn `Abdullah Al Al-Shaykh,

May Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is known that the university offers various religious and academic curricula and there are many professors who teach these curricula. Some of them are originally from other countries and are raised on certain unacceptable ideas. It is the university students who are mostly affected by these ideas since most of them are not equipped with sufficient knowledge or insight to face such doubtful matters. When I was invited by some universities to give lectures, I realized that the students are in dire need of care and you are responsible for them.

Based on that, I suggest we give the matter due attention by unifying lectures on all universities and stipulating that they should be given by suitable professors from the city in which each university is located. Furthermore, when there is a need for a rare specialization, the university must invite scholars of this specialization even if they are from other countries and facilitate their visit. Your Excellency can coordinate the matter with the responsible religious authorities to carry out this mission. Moreover, it is important to inform different universities to select the professors who will deliver the lectures. I ask Allah to bless your efforts, benefit others through them and guide us all to what pleases Him and set right the affairs of His Servants! Peace be upon you!

Chairman

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

(Part No : 6, Page No: 245)

Some Impressions about the Academic Institutions

All praise be to Allah, Lord of the worlds. Peace and blessings be upon the most honorable Prophet and Messenger, Muhammad, his family and his Companions!

Allah (Glorified be He) shows us the merits of knowledge and exhorts learning in the Qur'an. Allah (Exalted be He) says:﴾ Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ﴿He (Exalted be He) also says:﴾ Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). ﴿Allah (Exalted be He) also says:﴾ And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs). ﴿

Knowledge here refers to religious knowledge which leads to knowing Allah, His Names and His Attributes, that He is the only Truthful Deity worthy of worship and that He is the Lord, the Creator, the Provider, the Disposer of affairs and the Grantor of blessings to all the worlds. Religious knowledge also leads to knowing Muhammad, the Messenger of Allah (peace be upon him) and that he is the final Prophet conveying Allah's Shari`ah (Islamic law) and Revelation. It is knowledge that gives information about this religion with which Muhammad (peace be upon him) was sent and which reached us through the Qur'an and Sunnah (whatever is reported from the Prophet). This religion covers all aspects of our lives such as beliefs, politics, sociology, jurisdiction, legislation, economy, and everything Muslims need in their lives and afterlife.

Indeed, this is the true knowledge whose bearers Allah praises, raises in ranks, and puts among those witnesses on His Oneness. Allah (Exalted be He) says:﴾ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴿Allah (Glorified be He) describes the knowledgeable as the most pious of all people. He (Exalted be He) says:﴾ It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. ﴿What is meant here is true fear of Allah (Exalted be He) and on top of those who fear Him are the messengers and prophets (peace be upon them all).

(Part No : 6, Page No: 246)

Allah (Glorified and Exalted be He) tells His believing servants that a group of them should go forth to learn and understand religion. Thus, they will have the insight and light from Allah (Exalted be He) to teach their people religious rulings and laws and guide them to the Right Path by holding fast to this religion and adhering to it. Allah (Exalted be He) says:﴾ Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). ﴿

One of the great Blessings of Allah (Exalted be He) to Muslims in the Kingdom of Saudi Arabia and in all other Muslim countries are the people who dedicate themselves to promote Islam during times of hardship. Whenever the enemies of Islam start to tighten their grip around it, Allah (Exalted be He) sends some righteous leaders, scholars, honorable men and sincere rulers who support Islam, revive its ordainments, spread its teachings, apply Shari`ah and suppress falsehood and its supporters.

All praise be to Allah, two Shaykhs have appeared in the Arabian Peninsula; Imam Muhammad Ibn `Abdul-Wahhab and Imam Muhammad Ibn Saud (may Allah be merciful with them both). They gave pledge to support this religion and were sincere in their efforts. Allah (Exalted be He) granted them success and empowered them. Assemblies of knowledge and teaching started to spread in Masjids (mosques) and scholars played their role in educating people about their religion, and its rulings and laws. From then on, things went from good to better and religious knowledge spread all over the kingdom and around the neighboring countries. Many schools, academic institutions, and universities were opened in different Saudi villages and cities, as well as the other means of spreading knowledge.

In fact, the academic institutions of Imam Muhammad Ibn Saud Islamic University have had a huge role in spreading `Aqidah (creed) and Shari`ah and bringing up generations of Muslims on understanding Qur'an and its rulings as well as the sciences of the Arabic language, with which the Qur'an and Sunnah were revealed.

(Part No : 6, Page No: 247)

Moreover, the fruits of these institutions and the great benefits they offer are clear in our youths and the youths of other countries that opened similar institutions following the University. I ask Allah to guide those in charge to goodness and to aid and help them increase their efforts in these institutions and new ones!

In addition, Allah (Exalted be He) out of His Bounty guided our rulers to open some of these institutions outside the Kingdom of Saudi Arabia to carry out the mission of conveying the Truth, spreading the true `Aqidah free from Shirk (associating others with Allah in His Divinity or worship) and atheism and teaching people

the principles of Shari`ah. May Allah guide rulers to open more of these institutions in all Muslim countries and guide those in charge of them to select pious and sincere scholars to teach in and run them, as is the case nowadays. This is the path of our Prophet (peace be upon him) and those who followed him exactly. Allah (Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿The Prophet (peace be upon him) also said,﴾ "Anyone who follows a path to seek knowledge, Allah will make the path to Paradise easy for them." ﴿(Related by Muslim)It is also relatedby Al-Bukhari and Muslimon the authority of Mu`awiyah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,﴾ "If Allah wants good for a person, He makes him comprehend the religion." ﴿

All praise is due to Allah (Glorified and Exalted be He) Who facilitated having these places which spread knowledge. We ask Him to guide those in charge of them and grant them success. Peace and blessings be upon our Prophet Muhammad, his family, his Companions, and his followers until the Day of Resurrection!

Chairman

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance,

`Abdul `Aziz Bin `Abdullah Ibn Baz

(Part No : 6, Page No: 248)

A Piece of Advice to the Shaykhs of Al-Qarzat Household

This letter is from `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable Shaykhs and chiefs of Al-Qarzat household; Shaykh `Abbud ibn Sa`id, Shaykh Salim ibn Sa`id, Shaykh Salim Bahumayd, and Shaykh `Abbud ibn Muhammad Al-Dalkh, may Allah guide them all to what pleases Him and reform their and my affairs in this world and in the Hereafter, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To proceed,

I have been informed that some Muslim brothers are imprisoned by you for undertaking Da`wah (calling to Islam), warning people against worshipping, supplicating to, and vowing to Awliya' (pious people), calling to destroying domes and anything built over the graves as they are among the means leading to Fitnah (temptation) and to exceeding the proper limits in relation to the dead. I was very annoyed to hear this, as well as every Muslim who heard the news. Allah (Glorified be He) revealed the Qur'an and sent down Messenger Muhammad ibn `Abdullah (peace be upon him) to invite people to worship Allah alone and warn them against worshiping other creatures such as prophets, angels, Awliya' and others. Indeed, the Messenger of Allah (peace be upon him) declared the Truth, warned people against Shirk (associating others with Allah in His Divinity or worship) and ordered them to sincerely worship Allah alone. Allah (Glorified and Exalted be He) says:﴿ And your Lord has decreed that you worship none but Him. ﴾He (Exalted be He) also says:﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾And He (Exalted be He) says:﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾Allah (Glorified and Exalted be He) says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾He further says:

(Part No : 6, Page No: 249)

﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾Allah (Exalted be He) says to the Prophet:﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾

The part:﴿ and I am the first of the Muslims. ﴾means one of this nation, as each prophet enters Islam ahead of his nation. Moreover, the Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith),﴿ "Allah's right on His servants is that they should worship Him (Alone) and should not associate others with Him in worship. And the servant's right on Allah is that He shall never torture them who worship none besides Him." ﴾He (peace be upon him) also said,﴿ "Anyone who dies while still invoking a partner with Allah will enter Hellfire." ﴾Furthermore, the Prophet (peace be upon him) said,﴿ "Allah has cursed anyone who slaughters (a sacrifice) to other than Allah." ﴾And He (peace be upon him) said,﴿ "Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship." ﴾

It is related byMuslim in his Sahih Book of Hadithon the authority of Jabir (may Allah be pleased with him) that,﴿ "The Messenger of Allah (peace be upon him) forbade the plastering of graves, sitting on them, and building over them." ﴾Dear esteemed Shaykhs! All of the previous Ayahs (Qur'anic verses) and Hadith show the obligation of worshiping Allah alone and sincerely, that He (Glorified be He) is the only One worthy of all acts of worship such as Du`a' (supplication), appealing for help, slaughtering animals, vowing, prayer, Sawm (Fast) and other acts of worship, and that offering these acts or any of them to anyone other than Allah is Shirk. Furthermore, the Hadith proves that it is not permissible to build places of worship or any building over the graves or to plaster them. These deeds may lead to exceeding the proper limits regarding the dead and to worshipping them apart from Allah, as some ignorant people do. Bearing all that in mind, it is your role to aid, support, and protect the Du`ah (callers to Islam) against their enemies, as this is among helping in the Cause of Allah and practicing Jihad (striving in the Cause of Allah). Allah (Glorified and Exalted be He) says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾He (Exalted be He) says:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾

(Part No : 6, Page No: 250)

The Prophet (peace be upon him) said,﴿ "Anyone of you who sees an evil action, let them change it with their hand; and if

they are not able to do this, then with their tongue; and if they are not able to do this, then with their heart; and that is the weakest of faith." ﴿In fact, the greatest evil is Shirk and all the ways leading to it, then Bid`ahs (innovations in religion) and misdeeds. It is your duty to forbid that which Allah has forbidden and to enjoin that which Allah and His Messenger have enjoined. This is the way to achieve happiness, safety, pride and honor in this world and in the Hereafter. May Allah let us all be among the supporters of the Truth, the callers to guidance, and those guided and guiding, for He is All-Hearing and Responsive!

I hope you will take the initiative and intercede with the authorities to set those Du`ah free, if they are truly imprisoned. Spare no effort to help anyone undertaking Da`wah to true pure Islam and warning against Shirk, superstitions, and Bid`ahs prohibited and fought by Islam. If However, you have some doubts, convey them to me to be able to clarify the matter and present evidence from the Qur'an and Hadith reported from the Messenger of Allah (peace be upon him) or acknowledge the mistake. This is because our main aim is to present and invite to the Truth with which Allah has sent Muhammad and to show falsehood and warn people against it, as Allah (Glorified be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿He (Glorified be He) also says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿I ask Allah to purify our hearts and fill them with His Awe and Love and the love of His Messenger and believing servants, which is free from Shirk and superstitions. May Allah guide us to His Right Path, for He is Powerful over everything!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). Peace and blessings be upon Allah's Servant and Messenger, our Imam and master, Muhammad ibn `Abdullah, his family, and his Companions!

Deputy Chairman of the Islamic University of Al-Madinah Al-Munawwarah

(Part No : 6, Page No: 251)

Copying the Divine Characteristics

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honorable brother Shaykh: `A. S. H.; may Allah protect him!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To commence:

I received your noble letter dated 23/3/1386 A.H., may Allah guide you! It included a question regarding what a Khatib (preacher) mentioned in the Friday Khutbah (sermon) on urging Muslims to acquire Allah's Attributes and Characteristics. Is this acceptable? Was this acknowledged by any notable scholar?

Answer: This expression is improper, but it has a true meaning, which is urging people to acquire the good meanings of the Names and Attributes of Allah which befit them, not those peculiar to Allah (Glorified be He) such as the Creator, the Sustainer and the God. Such characteristics cannot be acquired by human beings, and it is impermissible for people to claim them. The same applies to similar Names. However, Muslims can acquire the Attributes which Allah likes His Servants to acquire, such as being knowledgeable, powerful, merciful, patient, generous, forgiving, etc. He (Glorified be He) is Knowledgeable and He likes knowledgeable people; He is Powerful and He likes powerful people more than the weak; He is Generous and He likes the generous; He is Merciful and He likes the merciful; He is Forgiving and He likes the forgiving. However, Allah's Attributes are incomparable, greater and more perfect than those acquired by people, as there is nothing like Him (Glorified be He) in His Attributes and Actions, just as there is nothing like Him in His Entity. A person can only have a share of the meaning of these Attributes that befits them in a Shar`y (Islamic legal) way. Accordingly, if a person becomes too generous, they are considered spendthrifts. If they become too merciful, they will hinder the execution of Hudud (pl. of Had i.e. an ordained punishment for violating Allah’s Law) and Ta`zir (discretionary punishment). If they become too forgiving, they will show forgiveness when it should not be shown. The foregoing was stated by the prominent scholar Ibn Al-Qayyim (may Allah be merciful with him) in his two books entitled `Uddat Al-Sabirin and Al-Wabil Al-Sayyib. He might have also mentioned it in other books such as Al-Madarij, Zad Al-Ma`ad, and others.

(Part No : 6, Page No: 252)

Following are his exact words on this regard in the two books mentioned above.

In Al-`Uddah p. 310, he said: "As Allah (Glorified be He) is the Thankful One in reality, the most beloved to Him among His creatures are the thankful, and the most hated to Him are those who acquire the opposite trait. This example also applies to the rest of Allah's Most Beautiful Names. Allah thus detests the Kafir (disbelievers), the oppressor, the ignorant, the cruel, the miser, the coward, and the humiliated. He (Glorified be He) is Graceful and He loves grace; He is Knowledgeable and He loves knowledge; He is Merciful and He loves mercy; He is Bountiful and He loves Bounty; He is Concealing and He loves concealment; He is Powerful and He hates weakness, for a Mu'min (believer) of strong faith is nearer to Him than a weak one; He is Forgiving and He loves forgiveness; and He is Odd (One) and He loves odd numbers. Anything He loves is one of the meanings of His Names and Traits; and anything He detests is their opposite."

Imam Ibn Al-Qayyim said in (p. 543) of the Hadith Collection of Al-Wabil Al-Sayyib Generosity is one of the Attributes of Allah (Exalted be He); He gives and does not take; He feeds and is not fed; and He is the Most Generous One. The most beloved to Him is whoever acquires the same traits; He is Generous and He loves the generous; He is Knowledgeable and He loves the knowledgeable; He is Powerful and He loves the courageous; and He is Beautiful and He loves beauty. End of quote.

I hope that what we have mentioned is sufficient. May Allah guide us all to understand His religion and fulfill His rights. He is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Deputy President of the Islamic University

Ruling on a person who mocks at the Great

Prophet (peace be upon him),

insults or belittles him, or makes lawful what he forbids

(Part No : 6, Page No: 253)

In the Name of Allah, and peace and blessings be upon His Messenger.

I have read what has been published by Sawt Al-Islam newspaper, which is issued in Cairo, regarding the Al-Masa' Egyptian newspaper issued in the 29th of last January, which degraded the Prophet's great rank (peace be upon him) by figuring him in the shape of a mean rooster. No Muslim can doubt that such an act is an open Kufr (disbelief), an unconcealed atheism, and explicit scorn of the high position of our Prophet (peace be upon him); the master of the former and the later peoples and the leader of the people of white faces, arms, and legs (as Muslims will appear on the Day of Resurrection because of making ablution). Such slander saddens every Muslim and makes their hearts bleed. On the other hand, whoever indulges in such abuse or is pleased with it is disgraced, cursed by Allah, and liable to be punished eternally in Hellfire. Such a person will receive the wrath of Allah, the Almighty and Omnipotent, and is regarded as going out the fold of Islam to the fold of Shirk (associating others with Allah in His Divinity or worship), hypocrisy, and Kufr. Moreover, Allah (Exalted be He) says:﴿ "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾The foregoing Ayahs (Qur'anic verses) of the Holy Qur'an constitute an explicit text and a decisive proof that whoever mocks at Allah (Exalted be He), His honorable Messenger, or His plain Book (the Qur'an) is a Kafir (disbeliever).

Muslim scholars of all times and places agreed that whoever mocks at Allah (may He Exalted), His Messenger (peace be upon him), the Qur'an, or any matter of the Din (religion) is a Kafir. They agreed that a Muslim who does any of the foregoing act, becomes an apostate that must be killed. This is because the Messenger of Allah (peace be upon him) said:﴾ Whoever (a Muslim) discards his Din should be killed. ﴿

Another conclusive proof for the Kufr of whoever mocks at Allah (Exalted be He), the Messenger (peace be upon him), or the Qur'an is that mockery is degrading and disdaining something or some person while Allah (Glorified be He) has full Perfection, the Qur'an is the Word of Allah and Allah's Word is one of the characteristics of His Perfection, and His Messenger Muhammad (peace be upon him) is the most perfect of all Allah's creatures, their master,

(Part No : 6, Page No: 254)

the seal of all messengers, and the closest and most beloved slave to Allah (Exalted be He). Consequently, whoever mocks at Allah (Exalted be He), His Messenger (peace be upon him), the Qur'an, or any matter of Allah's Din disdains what they mock at. Such an act is a plain Kufr, clear hypocrisy, showing hostility to Allah, the Lord of the whole universe, and Kufr of His trustworthy Messenger.

Furthermore, more than one scholar conveyed the unanimous agreement of Muslim scholars that whoever insults or degrades the Messenger of Allah (peace be upon him) is a Kafir that should be killed.

Imam Abu Bakr ibn Al-Mundhir (may Allah be merciful with him) said: "All scholars unanimously agreed that the Had (ordained punishment for violating Allah's Law) of whoever insults the Prophet (peace be upon him) is death. This view has been held by Malik, Al-Layth, Ahmad, and Ishaq and it is the view of the Madh-hab (School of Jurisprudence) of Al-Shafi`y.

Thus, all scholars agree that it is Wajib (obligatory) to kill a person who insults the Prophet (peace be upon him).

Undoubtedly, there are many forms of insult; however, mocking at the Prophet (peace be upon him), degrading him, or likening him to a base animal is one of the worst kinds of insult and dispraise. Whoever does so is a Kafir and their soul and wealth are lawful.

Al-Qadi `Iyad (may Allah be merciful with him) said: "The Muslim Ummah (nation) has unanimously agreed that whoever degrades or insults the Prophet (peace be upon him) is a Kafir."

In addition, Muhammad ibn Sahnun, who is one of the leading scholars of the Maliki school of thought, said: "Scholars agreed that whoever insults the Prophet (peace be upon him) or degrades him is a Kafir. Those people are liable to the eternal punishment in the Hereafter while their ruling here is to be killed according to the consensus of all Muslims. Moreover, whoever doubts that such people are Kafirs (disbelievers) or that they must be punished is a Kafir as well."

Similarly, Shaykh-ul-Islam Abu Al-`Abbas ibn Taymiyyah (may Allah be merciful with him) said in his book (Al-

Sarim Al-Maslul `Ala Shatim Al-Rasul), after conveying the scholars' views on whoever curses and degrades the Messenger (peace be upon him): "To summarize, such act takes the person who does it outside the fold of Islam (in case that they used to be Muslims) and scholars agreed that they must be killed. The foregoing is the Madh-hab (School of Jurisprudence) of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and other scholars." Moreover, Hanbal said: "I heard Abu `Abdullah saying: "Whoever curses or degrades the Messenger whether they used to be Muslims or Kafirs must be killed and it is my view that they must be executed without first being given the chance to avoid the punishment by making Tawbah (repentance to Allah)."

(Part No : 6, Page No: 255)

Scholars had many other statements in this regard and what we have mentioned above is sufficient for whoever seeks the truth.

However, the Cairo newspaper: Sawt Al-Islam, succeeded in repelling such aggression against the Din, horrible crime, and repulsive abomination that were committed by the Egyptian newspaper Al-Masa' against the Prophet (peace be upon him) and Shari`ah (Islamic law). Such advocacy was written by the editor-in-chief of Sawt Al-Islam newspaper Shaykh Muhammad `Atiyyah Khamis. The eminent Shaykh did very well by condemning the explicit Kufr and shameless mockery that was made by Al-Masa' newspaper against the master of all the slaves of Allah (Exalted be He) and the best of all the messengers. The Shaykh also objected to the ruler and authorities of Egypt and asked them to put an end to such Fitnah (trial).

Let's quote some of what Shaykh Muhammad `Atiyyah Khamis (may Allah grant him success) mentioned after warding off repugnant essays that some mercenary newspapers wrote:

Thus, no wonder that a journalist from Al-Masa' newspaper dared to make an indirect reference to the Messenger of Allah (peace be upon him) in a caricature for a man with a body of a rooster and write under it: "O guy, this is effendi Muhammad who has nine wives" [Al-Masa` newspaper, January 29]. This malicious journalist and people like him publish and spread this caricature that makes an innuendo against the Messenger of Allah (peace be upon him) and Shari`ah.

Who had nine wives apart from the Messenger of Allah (peace be upon him)? How can the deterioration of our condition reach the extent that such a caricature is published by a daily newspaper that is issued under the supervision of the national union? How can mockery at the Messenger of Allah (peace be upon him) reach the extent that he is called "Effendi Muhammad"? Why did the writer or the caricaturist choose the very name of Muhammad but not `Aly, Sa`ied, and so on? Why did the writer mention the specific number of nine wives; not seven, ten, twelve, and so on? The wicked intention of the caricaturist is obvious. The caricature gives only one indication and thus the caricaturist must not be excused.

If such a caricature had been published by any British, American, French, or even Israeli newspaper; the whole Muslim world would have flared up and combated forcefully such defamation. On the contrary, when a caricature like this is published by one of the newspapers of our Ummah; every one seems unconcerned and no positive stance is taken. Sadly, the concerned caricature was published by our press at a time when our enemies care greatly for

(Part No : 6, Page No: 256)

the feelings of Muslims. America and Italy want to produce a film about the Messenger of Allah (peace be upon him) and they first referred to the Grand Shaykh of Al-Azhar and the Arab League to consult them and make sure that they agree to the scenario of the concerned film, its dialogues, and so on. It is noteworthy that they were able to produce the film without consulting Muslims and in a way that conforms with their hostile attitude against us. Thus, let's compare the way our enemy deals with Islam and the way some of those who belong to our Ummah do.

When shall those who are in charge of the press of our Ummah stop such foolishness? When shall we, the Muslims, act positively? Are we going to wait until such betrayers explicitly curse our Messenger (peace be upon him) after cursing him implicitly? Are we going to wait until people mock at Islam openly in the streets? By Allah, it is a black Fitnah that those ignorant mercenaries have started and this will lead to gross danger if it is not repelled. In fact, we will no longer be negative after such excess in fighting Islam and morality and in making indirect wicked reference to the Messenger of Allah (peace be upon him) and his Shari`ah. Verily, the Muslim Ummah is still proud of its Din and honors its Messenger (peace be upon him). Thus, let such impudent media people do whatever they like but we will not remain mere bystanders.

Islam is our one and only homeland. Islam is our life and soul and we can not dispense with it. Islam is our best provision without which food and drink are of no value. For us, Islam is every thing in this vast universe. I am speaking in the name of more than twenty million Muslims living in Egypt. We are waiting for an official statement to be issued by the national union telling us about the measures that it took against Al-Masa' newspaper, its caricaturists, those who are in charge of it, and with our press generally so that we are untroubled with regard to our Din. Allahu Akbar (Allah is the Greatest) and glory is only for Him, His Messenger, and the believers.

These were the words of Shaykh Muhammad `Atiyyah Khamis who did well, benefited Muslims, and proclaimed the truth openly. May Allah (Exalted be He) reward him with the best and increase him in guidance and success! May Allah help many Muslims do the same and announce the truth plainly in front of base and unjust people! All praise be to Allah Alone, Who makes some people in Egypt speak the truth and refute the allegations of those who deviate from it. This signifies that our Muslim Ummah still has truthful and honest

men and this is undoubtedly a sign of Allah's protection to His Din (religion) and His last Prophet and master of the chosen ones, Muhammad (peace be upon him). Indeed, Allah (Glorified be He) told in His Glorious Book that His enemies of the Kafirs (disbelievers) and the hypocrites will mock at the messengers

(Part No : 6, Page No: 257)

and the believers and laugh at them. It is not strange that those who are in charge of Al-Masa' newspaper follow the evil and dispraised way of their leaders of the Kafirs and the hypocrites.﴾ Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. ﴿﴾ And, whenever they passed by them, used to wink one to another (in mockery). ﴿until the end of the concerned Ayahs. Moreover, He (Glorified and Exalted be He) says:﴾ Verily there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" ﴿﴾ But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them! ﴿﴾ Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful. ﴿In addition, He (Glorified and Exalted be He) says regarding Prophet Nuh (Noah, peace be upon him) and his people:﴾ And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. ﴿﴾ "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." ﴿He (Exalted be He) also says:﴾ Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them - so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. ﴿

The foregoing Muhkamat verses (clearly decided Qur'anic verses, mostly concerning legal rulings) and clear proofs prove plainly that mocking messengers and believers is one of the characteristics of the Kafirs, hypocrites, and Mushriks (people who associate others with Allah in His Divinity or worship). It is a manifestation of such people's unconcealed enmity toward Islam.

Unfortunately, it seems that some of those who are currently in charge of Cairo newspapers copy the manners of the Kafirs and hypocrites and have followed their way and thus, they will be liable to be judged as Kafirs and hypocrites are judged by the Qur'an, for it is authentically reported that the Prophet (peace be upon him) said:﴾ Whoever copies any people is one of them. ﴿Anyone who has the least knowledge of Din will never doubt that whoever likens the Prophet (peace be upon him) to any base animal defames and degrades the Prophet (peace be upon him) and that whoever does so or is pleased with it whether a ruler, a journalist, and so on, is an atheist Kafir whose soul and wealth are lawful.

(Part No : 6, Page No: 258)

There is an important point that we have to draw attention to; why did Al-Masa' newspaper liken the Prophet (peace be upon him) to a rooster apart from all other animals? The reason is obvious for whoever contemplates the matter. It is repudiating his prophecy, denying his message, and accusing the Prophet (peace be upon him) that he was a lustful person who had no concern but to satisfy his sexual desire. All the foregoing is excessive Kufr and exaggeration in ridiculing and scorning our great and noble Prophet (peace be upon him). May Allah curse those who degrade him (peace be upon him) or accuse him of anything along with those who are in charge of the Cairo newspaper of Al-Masa' who are pleased with such mockery. How heinous is the falsehood they claimed and how disgraceful is the derision they have indulged in! It is worth mentioning that Allah (Glorified be He) protected His Messenger (peace be upon him) against the allegations that the calumniators and liars accused him of. He (peace be upon him) was the most chaste of all people, the most sincere to Allah (Exalted be He) and His slaves and the person of the highest rank and noblest character. He (peace be upon him) was the most dutiful person to Allah, the one who conveyed Allah's message in the best manner, the person who feared Allah the most, and the farthest from all that might otherwise affect his dignity or slow the completion of his task of making Jihad (fighting/striving in the Cause of Allah) and conveying the message of Islam. Nevertheless, Prophet Muhammad (peace be upon him) got married to a number of wives as this was the way of the other messengers, who preceded him as Allah (Glorified be He) says:﴾ And indeed We sent Messengers before you (O Muhammad صلى الله عليه و سلم) and made for them wives and offspring. ﴿

In fact, there are many significant interests and good reasons behind the Prophet's marriage to nine wives such as keeping these wives chaste and being kind to them. One other reason in this regard was to enable these ladies to learn the principles and rulings of Shari`ah from the Prophet (peace be upon him) and teach them to people after the Prophet's death which actually happened as both male and female Muslims used to ask the mothers of the believers (Prophet's wives) about the Prophet's life, his characteristics, and doings inside and outside his houses. This encouraged the increase of written works on Islam and urged Muslims to help one another in righteousness and piety. On the other hand, the Prophet's marriage to nine wives helped in conveying the Qur'an and Sunnah and spreading the knowledge of Islam through the Prophet's in-laws and their relatives who belonged to different tribes. Moreover, the Prophet's marriage to nine wives was a source of his comfort and delight, for Allah (Glorified be He) made women and perfume beloved to him (peace be upon him) and made Salah (Prayer) the most beloved thing to the Prophet and thus, he (peace be upon him) said in an authentic Hadith:﴾ Life is but a passing enjoyment but the best thereof is the pious wife. ﴿Men are naturally inclined to women whom Allah (Exalted be He) makes them a source of repose and kindness. Thus, we read in the Qur'an:

(Part No : 6, Page No: 259)

﴾ And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. ﴿Allah (Exalted be He) bestowed

upon His Prophet (peace be upon him) the perfection of manhood and the ability to fulfill his wives' rights in a manner that was not bestowed upon many of those who preceded him (peace be upon him). This is not strange with regard to the prophets (peace be upon them all), for they are the most perfect of men, the most chaste of humankind, and they fulfilled the rights of Allah (Exalted be He) and those of His slaves in the best manner.

Since prophets Dawud (David, peace be upon him) and his son Sulayman (Solomon, peace be upon him) were married to many wives and Allah (Exalted be He) enabled them to fulfill their sexual duties, how can a person wonder at our Prophet's marriage to nine wives while he (peace be upon him) is better and of a higher rank in the sight of Allah than the two prophets mentioned above, not to mention the various interests that resulted from such marriages and that worked for the goodness and general benefit of the Ummah (nation). Furthermore, Allah (Exalted be He) distinguished the Prophet (peace be upon him) with great qualities and noble characteristics. Thus, He (Glorified be He) sent the Prophet (peace be upon him) to all mankind, made him a mercy to the whole universe, made the Prophet close to Him, as He made prophet Ibrahim (Abraham, peace be upon him) and so, raised his grade in Jannah (Paradise) by giving him Al-Wasilah (the most superior degree in Paradise), made him the master of all the children of Adam, and gave him Al-Maqam Al-Mahmud (a station of praise and glory) and the great Shafa`ah (intercession) on the Day of Resurrection. He (Exalted be He) helped His Prophet (peace be upon him) by casting terror (in the heart of the enemy) for one month's distance, opened his breast for him, forgave his sins, removed from him his burden, and raised high his fame so whenever Allah (Glorified be He) is mentioned; he (peace be upon him) is also mentioned as in Friday sermons, Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), Iqamah (call to start the Prayer), and Adhan (call to Prayer).

There are many other merits and good traits of the Prophet (peace be upon him), so how is it that those who are in charge of the Al-Masa' Egyptian newspaper dare to mock at the Prophet (peace be upon him), degrade him, and liken him to one of the lowest animals! Glorified be Allah; how great is His Esteem! Allah is the Greatest, how ample is His Forbearance! He (Exalted be He) says:﴿ Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them]. ﴾Nevertheless, it is not strange that this offense of plain Kufr, unconcealed hypocrisy, and explicit mockery at the most honorable of Allah's slaves by whom Allah takes His slaves from darkness to light, is committed by impudent and dissolute newspapers that are considered agents of Kufr and atheism and platforms of injustice, transgression, fighting of virtues, and calling to vice. It is not strange that such a crime is committed by those who are in charge of Cairo newspapers who sold themselves to Satan, turned away from what has been conveyed by the messengers and explained by the Qur'an, and cared for the Pharaohs,

the atheists, and the Christians. Such people allocated some of their newspapers to fight Islam, obliterate its great rituals, and misguide and confuse people of weak insights and foolish minds.

Moreover, Cairo newspapers committed many other crimes, shameful acts, Mukaffirat (major sins whose perpetration lead to disbelief), and contradicted Islam. Many of such newspapers called to heretic Socialism and Communism that imply oppressing the slaves of Allah (Exalted be He). They misguided and confused people by claiming that Socialism and Communism conform to Islam. On the contrary, such ideologies are against Islam for Islam makes people's souls, wealth, and lineages unlawful to each other. Islam respects the wealth of individuals and groups and guards and protects it by cutting the hand of the thief, killing those who wage war against Allah (Exalted be He) and His Messenger (peace be upon him) and do mischief in the land if they kill, and cutting off their hands and their feet on the opposite sides if they only commit theft. I will quote here the Hadith of the noble Messenger (peace be upon him) in which he said in the occasion of the Farewell Hajj on the day of Day of Sacrifice (10th of Dhul-Hijjah):﴿ Your blood, your property and your honor are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours... ﴾(Agreed upon by Imams Al-Bukhari and Muslim).He (peace be upon him) also said:﴿ Whoever takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection. ﴾(Agreed upon by Imams Al-Bukhari and Muslim) And:﴿ Whoever misappropriates the right of a Muslim by taking a false oath, Allah will condemn them to the fire of Hell and will forbid Paradise for them. A person asked: O Messenger of Allah, even if it is something insignificant? He replied, 'Yes, even if it is the twig of the Arak tree.' ﴾(Related by Imam Muslim in his Sahih 'authentic' Book of Hadith).Besides, Allah says in the Glorious Qur'an:﴿ O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. ﴾And:﴿ And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. ﴾Moreover, the master of all creatures (our Prophet, (peace be upon him) narrated Allah's saying:﴿ O My servants, I have made injustice unlawful for Me and made it unlawful for you, so do not wrong one another... ﴾In addition, he (peace be upon him) said:﴿ The property of a Muslim is unlawful to others, unless (the property's owner gives it) willingly. ﴾There are many Ayahs (Qur'anic verses) and Hadiths to the same effect. All the messengers of Allah (peace be upon them all) agreed in their various previous Shari`ahs (Divine laws) that the wealth, life, and honor of a Muslim must be protected except for a just cause. Muslim scholars agreed on the same. Nevertheless, callers to Socialism and Communism

and their supporters in injustice and transgression make peoples' wealth and lives lawful with no right reason and abandon the Qur'an and Sunnah. Had they confessed their injustice and transgression, this would have been a lesser evil in the sight of Allah (Exalted be He) and the believers. On the contrary, some of them - while indulging in the unconcealed injustice and plain Kufr - ascribe their Marxist practices, communist

behavior, and atheist and Kafir ways to Islam. Their followers confuse and deviate people by alleging that Islam supports such false ideologies. Verily, Allah (Glorified be He), His Messenger (peace be upon him), and Din (religion) are free from any such claim.﴿ Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie. ﴾,﴿ (They are) deaf, dumb and blind. So they do not understand. ﴾He (Glorified be He), the Most Truthful, also says:﴿ Have you (O Muhammad صلى الله عليه وسلم) seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him? ﴾﴿ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴾Whoever claims that Islam approves of injustice, oppression, and assaulting the sanctity of Muslims is a deviated Kafir, who is untruthful to Allah (Exalted be He), His Messenger (peace be upon him), and His Shari`ah. Likewise, whoever denies Hudud (ordained punishments for violating Allah's Law) such as that of theft and so on, and claims that Hudud are not established by Shari`ah as callers to atheism amongst the Communists etc. is a stubborn Kafir because of their denial of Allah's saying:﴿ And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. ﴾On the other hand, whoever claims that Marxism/Communism is Mubah (permissible), that it conforms to Islam, or that it is better and more merciful than Islam is one of the worst and most deviated Kafirs (disbelievers). Verily, nothing is better than Islam and no judgment is more just than that of Islam. Whoever ascribes injustice to Islam degrades it and fabricates lies against it. In this regard, Allah (Glorified and Exalted be He) says:﴿ It is only those who believe not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars. ﴾And:﴿ And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. ﴾﴿ A passing brief enjoyment (will be theirs), but they will have a painful torment. ﴾Allah (Glorified be He) portions out between people their livelihood and raises some of them

(Part No : 6, Page No: 262)

above others in ranks so that their affairs are settled. Their interests are fulfilled by helping one another. Their special abilities are known, their rich are distinguished from their poor, the thankful are differentiated from the Kafir, and the faithful are distinguished from the unfaithful. There are many other reasons and aspects behind the wisdom of the variation of people's livelihoods, behavior, and minds. Thus, Allah (Exalted be He) says while reproaching the early Mushriks:﴿ Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه و سلم) is better than the (wealth of this world) which they amass. ﴾Allah (Exalted be He) also says:﴿ And Allâh has preferred some of you above others in wealth and properties. ﴾And:﴿ And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. ﴾Had Allah (Exalted be He) given people the same livelihood, behavior, and mental capability; their interests would have been hindered. Such wisdom and reasons that lead to reward and punishment in this world and in the Hereafter would have not been known, people would have not known the meanings of Allah's Most Beautiful Names and Supreme Attributes, no one would have submitted to another and no one would have known the degree of the mercy that Allah (Exalted be He) bestows upon them, and no one would have been thankful to Allah as they must be and so on. Only people who believe in Allah (Exalted be He) and the Last Day and who have true knowledge and good insight can recognize and be guided to all the foregoing noble reasons and honorable wisdom.

The advocates of Communism claim that they import it to help the poor to become rich. Nay, they in fact apply Communism to make the rich poor, to usurp their wealth unjustly and they justify this by claiming that this is a means of kindness to the poor while spending such money in their desires, earthly wishes, and bestial lusts. By implementing Communism, they diminish the liveliness of work and stop people to consider the rights of Allah (Exalted be He), the Lord of the whole universe, to compete to attain the interests of life, and to rebel against the atheist and Kafir tyrants. This is the state of Communism and its people. They envy people for what Allah (Exalted be He) has given them of His Bounty, dare to oppose Shari`ah, deal unjustly with people and monopolize their wealth, fight Allah (Exalted be He) on His earth and fail to obey Him out of their pride. May they perish! How lost

(Part No : 6, Page No: 263)

is their bargain! How despicable are they! Thus, beware, O Muslims, of the advocates of such Fitnah, abominable Bid`ah (innovation in religion), explicit Kufr (disbelief), and enmity to Allah, His Messenger, and Shari`ah so that you may achieve success. It is worth mentioning that Allah (Exalted be He) ordains in His Din laws that make us in no need of the destructive ideology of Communism and we are enable to repel the wicked plans of its Kafir villainous founders. Allah (Glorified be He) makes it Wajib (obligatory) on the rich to pay Zakah (obligatory charity). He (Exalted be He) prescribed on His slaves Kaffarahs (expiations), Sadaqah (voluntary charities), and the like to fulfill the needs of the poor and stop injustice to people and usurping their wealth. Allah (Glorified and Exalted be He) also regards the command to give Zakah as one of the pillars of Islam. He (Exalted be He) threatens severely whoever refrains from paying it and promises whoever gives it that he will be purified and that his wealth will be multiplied and he will be given great compensation. He (Glorified and Exalted be He) says:﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾And:﴿ As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. ﴾He (Glorified and Exalted be He) also says:﴿ Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it ﴾And:﴿ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴾Besides, He (Glorified and Exalted be He) says:﴿ and do good. Truly, Allâh loves Al-Muhsinûn

(the good-doers). ﴾

There are many Ayahs to the same effect. Accordingly, all Muslims have to fulfill their duties towards the poor amongst them while being content with doing so. They have to be merciful with the poor and be kind to them so as to carry out what Allah (Exalted be He) has made Wajib on them, to seek His mercy, to beware of the wrath of Allah, and to block the means to Fitnahs (trials), corruption, Kufr, and atheism. Giving Zakah and charity to the poor is also a means of being thankful to Allah (Exalted be He), seeking more of His bounties and graces, and humiliating the Kafirs and atheists, who think badly of Islam and assume that Shari`ah ignores the poor and neglects their rights. Verily, their view is wrong and their bargain is lost for they were untruthful to Allah (Exalted be He) and thus, they deviated from the straight path.

(Part No : 6, Page No: 264)

O Muslims, fear Allah, follow Islam in your words and deeds, be merciful to the poor amongst you, and fulfill whatever Allah has made Wajib on you such as Zakah and other similar acts of worship, in order to gain happiness and salvation and be safe from Allah's wrath and painful punishment in this world and in the Hereafter. May Allah (Exalted be He) set aright the affairs of all Muslims and grant them sound understanding of His Din, and guide their leaders to His Straight Path. I ask Allah (Glorified and Exalted be He) to raise the flag of Jihad (fighting/striving in the Cause of Allah), and to subdue the people of Shirk (associating others with Allah in His Divinity or worship), Kufr (disbelief), and atheism. Verily, Allah (Exalted be He) is able to do whatever He likes. May Allah's Peace and Blessings be upon His slave and Messenger Muhammad, his family and Companions!

Deputy-President of the Islamic University, Al-Madinah Al-Munawwarah

`Abdul `Aziz ibn `Abdullah ibn Baz

Advice for whoever is subjected to evil ideas and is tempted to commit sins

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother: M.`A.A.Kh, may Allah grant you success. As-salamu `Alaykum wa-rahmatullah wa-barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter including your statement about your sufferance from the malicious statement that some people spread due to your handsomeness and good physique, and that you keep repenting of sins and prohibitions then return after being induced by some evil friends. You asked me to advise you about the way to set right your condition and prevent you from returning to sins and prohibitions. Accordingly, I advise you to abide by the truth and hasten to marry as soon as possible. You should also censure whoever tells you to do what you stated in your letter. I remind you of Allah's saying (Exalted be He):﴾ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴿Allah (Exalted be He) also says in the account of Luqman to his son:﴾ "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). ﴿Over and above, you should beware of all prohibited deeds, seek Allah's support in this, ask Him to grant you success and guidance, and abide by Tawbah (repentance) without any despair.

We also recommend you to associate with righteous friends and to avoid consorting with evil people. The Prophet (peace be upon him) said:﴾ A person always follows the religion of their friend; thus each one of you should consider whom they befriend. ﴿He (peace be upon him) also said:﴾ The example of a righteous companion and an evil one is that of a seller of musk and a man who works the bellows, as the seller of musk will either give you some perfume as a present or you will buy some from him, or you will catch a good smell from him but the one who works the bellows will either burn your clothes or you will catch a bad smell from him. ﴿Agreed upon by Al-Bukhari and Muslim.I ask Allah (Glorified be He) to grant everybody success and guide them towards achieving useful knowledge and acting upon it, as well as abiding by the truth, for He is All-Hearer, Most Near.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Advice to endure ridicule patiently and hold fast to Islamic etiquettes

This is a letter from `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother `A.F.M. May Allah grant you success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I would like to inform you that I have received your letter in which you have stated the harm, enmity, and mockery which have befallen you because of your adherence to the Islamic etiquettes such as: letting the beard grow, shortening the garment, letting women wear Niqab (face veil), and so on.

I advise you to adhere to the Islamic etiquettes such as growing and keeping the beard, shortening the garment, and letting women wear Hijab (veil) and enduring any hardships associated with that, because this is an act of obedience to Allah (Exalted be He) and His Messenger (peace be upon him). You should not be affected by the criticism and mockery of others. You should take the messengers (peace be upon them) as your examples for they endured hardships and conveyed the message of their Lord.

As for what you mentioned, I did not send a telegraph to President Hosni Mubarak to congratulate him. May Allah guide him, help him to do all that is good, rule according to the Islamic Shari`ah (Law), urge the Egyptians to holdfast to the Islamic teachings, and devote all the acts of worship to Allah Alone. I also ask Allah to guide all Muslim rulers, help them to do good, and make them beneficial to His slaves and ward off their evil from reaching the Muslims. May Allah guide you to what pleases Him, bless you, help you to do goodness, and make you adhere to the Truth. He is the best One asked for help. As-salamu `alaykum warahmatullah wabarakatuh!

Enjoin right even if those advised become angry

Q: There are some Muslim sisters from Al-Mujamma`ah in the Kingdom of Saudi Arabia who say in their question: When we try to stop the spread of Namimah (tale-bearing) and Ghibah (backbiting) among people, those whom we advise may insult and become mad at us. Are we sinful for making them angry, especially if they are parents? Should we prevent them or forget about matters that are not related to us? Please, advise!

A: Enjoining right and forbidding wrong are of the most important acts of worship, as Allah (He may be Glorified) says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾

So, Allah (He may be Glorified) explains in this Ayah that enjoining right and forbidding wrong are of the qualities of the believing men and women where Allah (Glorified and Exalted be He) says:﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾**The Prophet (peace be upon him) said:**﴿ Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. ﴾**Related by Muslim in his Sahih (book of authentic Hadiths).There are many Ayahs and Hadiths on the obligation of enjoining right and forbidding wrong that rebuke those who neglect this duty. It is obligatory upon you and upon every believing man and woman to enjoin right and forbid wrong, even if those whom you invite become angry or insult you. Indeed, observing patience is obligatory as the Prophets (peace be upon them) and their followers did. Allah (Glorified and Exalted be He) addressed His Prophet (peace be upon him) saying:**﴿ Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will ﴾**Allah (Glorified and Exalted be He) says:**﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾**Allah (He may be Glorified) says about** Luqman, the wise,

that he said to his son:﴿ "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). ﴾**No doubt, reforming the society and preserving its integrity are achieved by following the instructions of Allah and then by enjoining right and forbidding wrong. The neglect of enjoining right and forbidding wrong is one of the greatest reasons for corrupting the society, tearing it apart, and exposing it to general punishment. It is authentically reported from the Messenger of Allah (peace be upon him) that he said:**﴿ If acts of disobedience are done among people and they do not change them, Allah will soon punish them all. ﴾**Allah (Glorified and Exalted be He) warned His servants against following the example of** the Children of Israel **in His saying:**﴿ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴾﴿ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴾**We ask Allah to guide all Muslims, rulers and subjects, to do this duty in the best form, to reform their conditions, and protect all people from the causes of His wrath. He is the All-Hearer, the All-Respondent.**

(Part No : 6, Page No: 269)

A word on the occasion of the hurricanes and floods

in Bangladesh

From `Abdul `Aziz Bin `Abdullah Ibn Baz to whoever receives this message among Muslims. May Allah guide me and them to righteous deeds! May Allah help us all to do good and hasten to spend in His Cause and observe whatever is good to His Servants at all times, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Anyone who has the slightest idea about the news knows about what happened to the Muslims in the republic of Bangladesh of hurricanes and destructive floods resulting in thousands of casualties and extensive destruction of many houses and evacuation. This is certainly a great calamity and a grievous disaster that necessitates all Muslims in all countries to hasten to rescue their brothers in Bangladesh to help them, have compassion towards them, and supply them with various types of aid such as money, food, clothes, tents, and other forms of financial support in accordance with the directions of the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet) to spend in the cause of Allah and help the needy and the poor besides cooperating in that which is good. Allah (Exalted be He) says:﴾ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴿Allah also says:﴾ And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged. ﴿Allah (Glorified be He) also says:﴾ Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. ﴿

(Part No : 6, Page No: 270)

Allah (Glorified and Exalted be He) also says:﴾ And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious - See V.2:2). ﴿﴾ Those who spend (in Allâh's Cause) in prosperity and in adversity ﴿The Ayahs which emphasize this meaning are numerous. Moreover, it is authentically reported that the Messenger of Allah (peace be upon him) said:﴾ Whoever relieves a Muslim of the distresses of this world, Allah will relieve them of one of the distresses of the Day of Resurrection. Whoever makes things easier for one who is suffering hardship, Allah will make things easier for them in this world and in the Hereafter. Whoever conceals a Muslim's (faults), Allah will conceal their faults in this world and in the Hereafter. Allah will support a person as long as they support their brothers. ﴿He (peace be upon him) had also said:﴾ Whoever fulfills the needs of their brother, Allah will fulfill their needs ﴿Furthermore, he (peace be upon him) also said:﴾ 'A Mu'min (believer) to another Mu'min is like a building, parts of which support other parts." He (peace be upon him) intertwined his fingers ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ The likeness of the Mu'minin in their mutual love, mercy, and compassion is that of the body: when part of it is in pain, the whole body joins it in sleeplessness and fever ﴿The Hadiths stressing this meaning are also numerous. Accordingly, in light of the noble Ayahs and the authentic Hadiths that command Muslim to spend in the Cause of Allah, assist whoever is in need, and cooperate with Muslims, I call upon all Muslims everywhere to hasten to help their brethren in Bangladesh. They should support them in relieving their distresses, alleviating their pains, and fulfilling some of their financial needs. All Muslims should support and help them from the money of Zakah (obligatory charity) and other means out of obedience to Allah (Glorified be He) and His Messenger (peace be upon him). They have to hasten to help them in their distress and support them, seeking the well-deserved reward of Allah (may he be Glorified) and showing compassion, sympathy, and empathy to their brothers in Bangladesh. Allah promised those who spend in His Cause to be greatly rewarded and compensated with that which is better. He (Glorified and Exalted be He) says:﴾ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴿Allah (Glorified be He) also says:﴾ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. ﴿Allah (Glorified be He) also says:﴾ Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? ﴿The Prophet (peace be upon him) also said,﴾ Whoever gives charity equal to a date from lawful earnings – for Allah does not accept anything but that which is lawful – Allah will take it in His right hand and foster it for the person who has given it as any one of you tends their foal, until it becomes like a mountain ﴿However, the Ayahs

(Part No : 6, Page No: 271)

and Hadiths stressing this meaning are numerous. There are also committees from the Saudi Arabian Government that cooperate with the executives in Bangladesh to provide supplies for the proper channels and pay Zakah to the people who deserve it. I ask Allah with His Beautiful Names and Attributes to be Gracious to our brethren in Bangladesh. May He show Mercy to all inflicted people, give them the good end, and compensate them for the losses they suffered with that which is better. I also ask Him to adjust their conditions, grant them a good understanding of the Din (religion of Islam), and support them in all which is good. May Allah grant success to all Muslims; governments and nations everywhere, in supporting the inflicted by all means! May Allah reward the Custodian of the Two Holy Mosques for supporting his brothers in Bangladesh and encouraging others to support them with the best reward! May Allah guide him, his government, and all Muslims everywhere to all which is good! Allah is the Most Generous and Bountiful.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Chairman of

Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

Important Questions and Answers

Q 1: Which is better: to cooperate overtly or covertly?

A: Cooperation may be done covertly or overtly, though it should basically be overtly so that the listener may benefit from what is said to him. Cooperation and guidance represent public advice for the society. This is the original basis, unless an Islamic interest requires covert advice, for fear that some people may be too proud to accept open public advice. In this case, the advice should be in secret. The advisor and guide should seek the appropriate way to deliver advice; if advising, calling and helping in righteousness in public can benefit the attendants and provide public interest, he should do so. If the interest requires providing advice in secret, he should do so. The objective is to avail the one advised and the whole society; so whatever means can achieve this is required, whether in secret or in public. The advisor and caller to Allah are like the physician who seeks the appropriate time, quantity and quality. Likewise, the caller to Allah and advisor should seek what is most appropriate and beneficial.

Q 2: How can cooperation in righteousness and piety be in a home, where the father and older brother do not offer Salah (prayer) in the Masjid (mosque)?

A: It is most important and urgent to provide advice, help and recommend one another to stick to the truth as much as possible with an appropriate style and at an appropriate time, if the father, brother or any member of the family does an evil act. Allah (Exalted be He) says: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **The Prophet (peace be upon him) said:** ﴾ When I command you to do anything, do of it as much as you possibly can. ﴿ **The father, mother, brother - older or younger; each has a special way of treatment provided that they all should be treated with kindness and lenience as much as possible to achieve the required aim and put an end to this evil practice.**

(Part No : 6, Page No: 273)

The advisor and caller to Allah should choose the appropriate time and style, particularly with parents, since they are not like other relatives; they have a great status and should be treated kindly according to one's ability. Allah (Glorified and Exalted be He) says: ﴾ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴿﴾ But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly ﴿ **This is the case with disbelieving parents, what about Muslim ones?! If the disbelieving parents should be treated kindly by their son, hoping that he could guide them, doing this with Muslim parents should be given greater priority. If the father neglects offering Salah in the Masjid, or does any other sinful act such as smoking, shaving the beard, Isbal (lengthening and trailing clothing below the ankles), etc. the son should advise his father leniently and seek the help of the righteous members of the family. The same should be observed with the mother or older brother until the aim is achieved.**

Q 3: What is the remedy for repeating the same sin after making Tawbah (repentance to Allah)?

A: A person should strive against his soul to adhere to the Truth and holdfast to Tawbah. Allah (Glorified and Exalted be He) says,﴿ And whosoever strives, he strives only for himself. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴾**The verse**﴿ those who strive hard in Us (Our Cause) ﴾**refers to those who strive against their souls, as well as against the disbelievers, the hypocrites, the disobedient persons, and Shaytan (Satan). This Ayah (Qur'anic verse) includes all kinds of Jihad (fighting/striving in the Cause of Allah) including striving against one's soul. Allah (Glorified be He) did not specify any kind of Jihad. The soul needs to be refined, taken care of, and directed to patience and Jihad. A poet said,**

(Part No : 6, Page No: 274)

One's self longs for what a person wants;	**if it is directed to something, it heads to it desirably but when suppressed, it stops**

Another poet said,

One's self is always desirous when left unrestrained,	**but once it is turned down, it becomes satisfied.**

Another poet said,

Your self is like a baby when neglected it will grow with	**the desire to be breastfed but when you wean it, it complies**

These three poetic verses depict the status of one's soul. A believer should strive with his soul until it remains steadfast on the Right Path and does not trespass the limits but abides by them; consequently Allah (Exalted be He) will guide him to the Right Path. A believer would be then from the good doers about whom Allah (Exalted be He) says,﴿ And verily, Allâh is with the Muhsinûn (good doers). ﴾**Allah (Glorified and Exalted be He) also says:**﴿ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ﴾

May Allah grant us success!

Q 4: ﴾ Allah created Adam in His own image. ﴿ **Does this mean that all the characteristics of Adam are also Divine?**

A: It is authentically reported from the Messenger of Allah (peace be upon him)in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that he (peace be upon him) said:﴾ Allah created Adam in His own image ﴿**Ina narration by Ahmad and some scholars of Hadith, the same Hadith reads:**﴾ in the image of Al-Rahman (the Most Merciful). ﴿**In the first Hadith, the pronoun refers to Allah. Some scholars like** Ahmad **(may Allah be merciful with him),** Ishaq ibn Rahawayh **and the Imams of the Salaf (righteous predecessors) said: "We have to accept the Hadith in a way befitting Allah without Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation) or Ta`til (denial of Allah's Attributes). It does not necessarily mean that His Image (Glorified be He) is like the image of human beings. Similarly, attributing a face, hand, fingers, feet, leg, anger, and the like attributes does not entail that Allah's Attributes are like those of the human beings. He (Glorified be He) is described as what He tells about Himself and what His Messenger Muhammad (peace be upon him) said in a way**

(Part No : 6, Page No: 275)

befitting Him, without being in similitude with any of His Creatures. Allah (Glorified and Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿**We have to accept this in the way that the Messenger intended without Takyif (questioning Allah's Attributes) or Tamthil. The meaning - Allah knows best - is that He created Adam in His Image with a face and ability to hear, speak, see and do whatever he wants. It is not necessarily that the image is the same. This is a general rule according to the Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), meaning that the Ayahs (Qur'anic verses) and Hadiths speaking about Divine Attributes should be accepted as true without Tahrif (distortion of the meaning), Takyif, Tamthil or Ta`til. They confirm His Names and Attributes without Tamthil and exalt Him above being similar to His Creatures without Ta`til, contrary to those who commit Bid`ah (innovation in religion) of Al-Mu`attilah (deniers of Allah's Attributes) and Mushabihah (those who liken Allah's Attributes to those of His creation). The hearing, seeing and knowledge of the creature is never like those of Allah (Glorified and Exalted be He), for none of His creatures can be compared to Him. Indeed, there is nothing like Him, for the Attributes of Allah are perfect and infinite, with no shortcomings. As for the attributes of the creatures, they are finite and imperfect.**

May Allah grant us success!

(Part No : 6, Page No: 276)

Employing women in governmental departments

Praise be to Allah, the Lord of the Worlds. May peace be upon His servant and Messenger, Muhammad (peace be upon him), his family, Companions, and their followers until the Day of Judgment.

I read the news published in the local papers dated 1/9/ 1400 A.H. about the decision the Civil Service Bureau in the Eastern Province made to employ women in governmental departments as translators and clerical workers. I also read the comment of brother Muhammad Ahmad Hassany in Al Nadwa Newspaper, dated 8/9/1400 A.H. His article was sincere advice truthfully given to the Muslims. May Allah reward and bless him. It is well known that female participation in work leads to blameworthy mixing between the two sexes. This is a very serious matter that leads to bitter consequences and goes against the texts of Islam that command women to stay at home and care for household affairs away from mixing with men. The authentic evidence clearly indicates that it is forbidden to be alone with a non-mahram woman or to look at them. It forbids the means to falling into what Allah forbids. There are so many legal indications that definitively prohibit all kinds of intermixing of the two sexes that may lead to bad consequences.

For example, Allah says,﴾ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification. ﴿﴾ And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. ﴿Allah (Exalted be He) also says:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿Allah (Exalted be He) also says:

(Part No : 6, Page No: 277)

﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿Allah (Glorified and Exalted be He) also says,﴾ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. ﴿﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers ﴿Till His saying,﴾ And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be success ﴿Moreover, the Prophet (peace be upon him) said,﴾ Beware of entering upon women – meaning non-mahram women. A person from Al-Ansar said, "O Messenger of Allah, what about the in-laws?" He said, "[The entering of] the in-law [upon a woman is destructive to religion like] death [ends life]. ﴿Islam forbids being alone with a non-Mahram woman under any circumstances except when a Mahram (spouse or unmarriageable relative) exists. Women are also prohibited to travel without a Mahram, so as to ward off the means to evil and close the door to sin, and protect both parties from the snares of the Satan. Hence, it is authentically reported that the Prophet (peace be upon him) said,﴾ I have not left behind me graver trial to men than women. ﴿It is also authentically reported that he (peace be upon him said),﴾ Beware of this world! Beware of women, for the fall of the children of Israel began with the temptation of women. ﴿He (peace be upon him) also said,﴾ No man should be alone with a woman, for the third of them is Satan. ﴿Thus, the Ayah and Hadith clearly state that it is obligatory to stay away from mixing that leads to evil, undermining of families, and destruction of societies. So, there is nothing that forces us to oppose these proofs and commit things that bring Allah's wrath and punishment. When we look at the situation of women in some Muslim countries, we see that they have lost their dignity because of their going out of their homes and working in fields that are not theirs. Wise people in these countries and in the west have said that it is essential for women to go back to their natural position for which Allah has prepared them physically and mentally, but it is too late (for them).

(Part No : 6, Page No: 278)

The officials in the Civil Service Bureau and General Presidency for Girls' Education should fear Allah. They are not to open a door to evils in Muslims' lives, especially if closing this door is hard. They should know that we advise this country, individuals, and governments, to help keep the society cohesive and solid following the teachings of the Qur'an and Sunnah. They have to block the means to weakness, Fitnahs, and evils, especially at this time where the enemies spare no effort to ruin the Muslims. We are, now, in dire need to Allah's support and protection from the evils and plots of the enemies. It is, therefore, impermissible to open the closed doors of evil.

I hope my speech will be a reminder for the officials in the Civil Service Bureau and General Presidency for Girls' Education that they are obliged to apply the commands of Allah and His Messenger and consider the public interest of all people. They should also take advantage of the commentary written by Muhammad Ahmad

Hassany. He states that the problem of shortage of employees can not be solved by women's employment in men's jobs. Rather, the proper solution is to create incentives for the thousands of youth who refrain from governmental work and turn to private businesses and organizations. Government work involves many obstacles that hold youth back from it. To overcome these obstacles, they should simplify the procedures and applications of employment and offer good packages for the employees. The government can then ensure surplus employees in each department. I am assured that this speech will convince the officials to retract their statement about women's employment in men's jobs. They will do so when they know that this act is prohibited in the Qur'an and Sunnah, goes in conflict with the sound Fitrah (natural disposition), and ruins the society. The enemies of Islam eagerly wish that women will go out and work with men. For decades, they have been striving and spending money to achieve this purpose, so we hope that our Muslim sons and brothers do not support or facilitate their purposes.

May Allah protect our country and all Muslim countries from the evil plots and grant the officials success to help people rectify their affairs in this life and the Hereafter.

May Allah grant the officials in the Civil Service Bureau and General Presidency for Girls' Education success to do what benefits people in this life and the life to come, and protect us, them, and all Muslims from the delusive trials and means of disgrace. Allah is the One Who is Capable of doing so. May Peace and blessings of Allah be upon our Prophet Muhammad, his family, Companions, and their followers in righteousness!

General President

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul `Aziz Bin `Abdullah Ibn Baz

The ruling on shaking hands with women who cover their hands

Q: R.A.Q.A. is a student in the Scientific Institute in Hutah, Banu Tamim, Saudi Arabia. He is inquiring about the ruling on shaking hands with an old woman, especially if she is putting a barrier on her hand, such as a piece of cloth.

A: It is impermissible for a man to shake hands with women who are non-Mahrams (not a spouse or an unmarriageable relative) at all, whether they are young or old women, and whether the man is young or old, as this entails the danger of Fitnah (temptation) for both of them. It is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾ I do not shake hands with women. ﴿ `Aishah **(may Allah be pleased with her) said,** ﴾ The hand of Allah's Messenger (peace be upon him) never touched the hand of any woman; he only used to take their Bay`ah (pledge of allegiance) orally. ﴿ **There is no difference between shaking hands with or without a barrier, as the evidence is general, and blocks the means leading to Fitnah. May Allah grant us success!**

(Part No : 6, Page No: 281)

Beware of the enemies' plots

Praise be to Allah, Alone. May peace and blessings be upon His Messenger and Slave Muhammad, his family, his Companions, and those who follow him until the Day of Resurrection.

I have read the open letter sent by some of the Muslim women in Switzerland **to the Grand Imam of Al-Azhar and the Minister of Information in** Egypt. **The letter is published by the Egyptian Magazine, Al-Da`wah, issue no. 47 of Jumada Al-Ula, 1400 A.H. They mentioned that the West started to talk and be interested in Islam. However, the mass media made use of this situation to defame Islam and present a false picture of it. They gave an example of the film which was presented by Swiss television about Islam and Muslims in** Egypt. **The movie contains un-Islamic scenes as it showed the practices and the celebrations held at the graves, celebrating the birthday of** Al-Badawy, **in addition to many other Bid`ahs (innovations in religion). The Muslim women stated in their letter:**

The thing that caused the most pain to all Muslims of different nationalities is the appearance of a Muslim girl called Nihal Rizq. **She was the guest as she represents the model of the civilized "Muslim" women. The anchorman said that the Laws which were revealed centuries ago cannot be applied now. Here are two scenes from the film. First, the young lady while wearing a swimsuit in the pool at** Al-Jazirah Club **and was seen by men. The second scene is of the same woman while she is wearing Hijab (veil) and offering Salah (Prayer) at her house. She says that she offers Salah, observes Sawm (fasting), and one day she will perform Hajj. The last scene was while she was dancing with her boyfriend in a disco saying that she is allowed to stay out until 1 a.m. The Muslim women stated in their letter that the team from the Swiss television shot this film during their**

(Part No : 6, Page No: 282)

announced trip to Cairo. **They also interviewed the Grand Imam of Al-Azhar, the Egyptian Mufty (Islamic scholar qualified to issue legal opinions), and Shaykh** Al-Sutuhy **so that the viewers would think that these Islamic figures agree to what was presented in the film. Finally, those who are sending the letter inquired those responsible for this farce and who filmed this lady as an example of a Muslim girl in** Egypt. **Did the officials in** Egypt **not find another role model to present Islam and the Muslim women to the Europeans except this girl?**

I would like to thank my fellow Muslim sisters in Switzerland **for their concern. I ask Allah (Exalted be He) to keep you firm. I would like to inform them that the film which was prepared by Swiss television is a part of the continuous war between the Muslims and the Non-Muslims which Allah (Exalted be He) mentions in His Noble Qur'an:**﴾ And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. ﴿**Allah (Exalted be He) also says:**﴾ Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. ﴿**The Christian Swiss television wants to hinder people from the religion of Allah (Exalted be He), prevent them from accepting Islam and listening to the Du`ah (callers to Islam). However, they are the losers by Allah's Will. Allah (Exalted be He) says,**﴾ They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). ﴿**No wonder that the enemies of Islam are very bold in their attack against Islam, falsifying the truth, and misguiding people for this is their nature in fighting Muslims and their attempt to prevent people from embracing Islam. However, what is bewildering is the warm welcome with which the Muslims and their rulers receive the enemies of Islam and the way they facilitate everything for them in order to achieve their goal and fulfill their aims. The officials in** Cairo **such as the Grand Imam of Al-Azhar, the Mufty, and the others might have thought that those people would present the true picture of Islam and they would show the interviews held with them only. However, I advise the officials in general, especially those who have powers and capabilities as presidents, kings and scholars to beware of dealing with the enemies of Islam who sneak into**

(Part No : 6, Page No: 283)

Muslim countries in the name of the press, orientalism, and so on. They should be cautious of their conspiracies and plots. They should not facilitate or help them to accomplish their mission in Islamic countries. Sometimes, we see the Christians **as well as others filming the old and ugly places in Islamic countries. They spread these films with a commentary in their countries claiming that this is the condition of Muslims and that Islam turns those who embrace it to such a condition.**

Therefore, officials should not respond to their demands except after examining them

carefully, knowing their dimensions and results, and making sure that it will not harm Islam and Muslims. I ask Allah (Glorified be He) to guide Muslims, their rulers, and the people in power and decision-makers to be callers to Allah (Exalted be He) and protectors of His Religion with deep insight. May He make His Word superior, disgrace His enemies, and frustrate their schemes! He is All-Hearer and Responsive. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

Muslims dealing with non-Muslims

Q: What are the obligations of Muslims towards non-Muslims, whether they are Dhimmys (protected non-Muslims living under Islamic rule) or living in non-Islamic countries? What is the duty of a Muslim living in a non-Islamic country? I refer to different forms of dealing such as greeting, participating in their celebrations, etc. May I consider them fellow co-workers? Please, advise. May Allah reward you!

(Part No : 6, Page No: 284)

A: A Muslim may deal with non-Muslims through many lawful ways: First: Da`wah (calling to Allah) and explaining the truth of Islam to them as much as possible, as this is the greatest favor that could be done by a Muslim to their fellow citizens, whether Jews, Christians **or other non-Muslims, according to the saying of the Prophet (peace be upon him),** (One who guides to something good has a reward similar to that of its doer.) **Related by Imam Muslim in his Sahih (authentic) Book of Hadith.** (When the Prophet (peace be upon him) sent `Aly (may Allah be pleased with him) to Khaybar and asked him to invite the people to Islam, he said, "By Allah, if even one person is guided through you, that will be better for you than possessing the most valuable camels.") **(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (peace be upon him) also said,** (If anyone calls others to follow right guidance, their reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect. If anyone invites others to follow error, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.) **Related by Muslim in his Sahih Book of Hadith.Practicing Da`wah and telling the people about Islam is one of the most important duties and one of the best acts that draw one closer to Allah.**

Second: It is impermissible to treat a Dhimmy, a Musta'man (non-Muslim with a peace agreement permitting them to enter and stay temporarily in a Muslim country) or a Mu`ahad (non-Muslim in a temporary covenant with Muslims) unjustly regarding their self, property or honor. You should give them their rights without the least wrong in financial matters, whether by theft, betrayal or deception. You should not harm them physically, whether by beating them or otherwise, as being a Dhimmy or a Musta'man protects them.

(Part No : 6, Page No: 285)

Third: There is no harm in conducting commercial transactions with them, such as buying, selling and hiring. It is authentically reported from the Messenger of Allah (peace be upon him) that he bought things from Kafirs (non-Muslims), idol worshippers and Jews. **When he (peace be upon him) died, his shield was mortgaged with a Jew in return for food he had bought for his family.**

Fourth, you should not initiate greeting. This is according to the saying of the Prophet (peace be upon him), (Do not initiate greetings to the Jews or the Christians .) **Related by Muslim in his Sahih Book of Hadith.He (peace be upon him) also said,** (When the People of the Book greet you, you should say, "The same to you.") **A Muslim should not initiate greeting a Kafir, they should only reply saying "The same to you", according to the saying of the Prophet (peace be upon him),** (When the People of the Book greet you, you should say, "The same to you.") **(Agreed upon by Imams Al-Bukhari and Muslim).These are some of the rights that non-Muslims have on Muslims. This also includes the right of being a good neighbor. You should never harm your non-Muslim neighbors but you should give them charity if they are needy, present them with gifts, and advise them. This may be a cause of their being guided to Islam and as our neighbors have rights on us. The Prophet (peace be upon him) said,** (Jibril (Gabriel, peace be upon him) continued to recommend me about treating the neighbors kindly so much so that I thought he would give them the right of inheritance.) **(Agreed upon by Imams Al-Bukhari and Muslim).If the neighbor is a non-Muslim, they have the right of kind treatment. If they are relatives, they have a double right: the right of a neighbor and the right of kinship. It is permissible for a Muslim to give Sadaqah (voluntary charity), not Zakah, to a neighbor who is a Kafir, provided that they are not warriors. This is according to Allah's saying,** (Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.) **It is also reported in the Sahih Hadith** (on the authority of Asma' bint Abu Bakr (may Allah be pleased with her) that her mother came to her in Madinah seeking help at the time of the treaty of Al-Hudaybiyyah and she was a Mushrik (polytheist). Asma' took the permission of the Prophet (peace be upon him) to maintain ties of kinship with her, and he gave her permission.)

There is no harm to give Zakah to Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam) among Kafirs. This is according to Allah's saying, (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)) **A Muslim should not take part in their celebrations of their feasts.**

Extending Salam through the telephone

when one does not know whether the caller is a Muslim or Kafir

Q: What is the ruling on extending Salam (Islamic greeting of peace) through the phone, if one does not know whether the caller is a Muslim or not?

A: It takes the same ruling of meeting someone; if you are sure that he is a kafir (disbeliever), do not start extending Salam and if you are not sure, there is nothing wrong with that.

May Allah grant us success!

Thanking and praying for the benefactor

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother shaykh M.T., the principal of Al-Tahdhib school, in the Ivory Coast.

May Allah increase your knowledge and Iman (faith/belief). Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your honorable letter, dated 4/8/1394, (may Allah guide you) with your questions. Here are the questions and their answers:

Q 1: Is it permissible to say "Thanks "or "Blessed" and the like to a benefactor?

A: There is nothing wrong with saying: "Thank you" or "May Allah reward you for your deed" or "You are thanked" and the like to your brothers upon receiving a favor from them. Allah (Glorified be He) says:﴿ And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. ﴾Thus, He (Glorified be He) has commanded the child to thank His Lord and his parents. Accordingly, this indicates the permissibility of thanking Allah (Glorified be He) and a benefactor. Moreover, it is authentically reported that the Prophet

(Part No : 6, Page No: 287)

said:﴿ Whoever does not thank people will not thank Allah ﴾According to another narration:﴿ He does not thank Allah, he who does not thank people ﴾It is also authentically reported that he (peace be upon him) said:﴿ Reward whoever does a favor for you. But, if you are unable to reward them, keep supplicating for them until you see that you have (adequately) rewarded them ﴾Related by Abu Dawud and Al-Nasa'i with a good Isnad (chain of narrators).However, supplicating for the benefactor is a way of thanking.

As for saying "Blessed", I have not clearly understood what you mean by it. So, if you intend to pray for Allah to bless them, there is nothing wrong with this whereas if you intend another meaning, please clarify it so as to be able to answer you.

2: It is customary after praising Allah when we finish eating to say to our fathers, mothers, and the elderly 'bless' or 'thank you' etc.

A: The answer to this question is evident in the answer of the preceding question. There is nothing wrong with thanking and praying for those who do us favors. Rather, it is recommended, according to the previously mentioned evidence.It is also mentioned in Sahih (authentic book of Hadith) Muslim﴿ that the Prophet (peace be upon him) visited some of his Companions and ate there. When he wanted to leave, the wife of the householder said: O Messenger of Allah! Supplicate for us! He (peace be upon him) said: O Allah! Bless their livelihood, forgive them, and have mercy upon them. ﴾

May Allah keep you sound and safe, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

(Part No : 6, Page No: 288)

Lawful treatment for Sihr (sorcery)

Q: I heard a scholar saying that if one feels Sihr (sorcery) working on him, he can bring seven leaves of lotus jujube, put them in a bucket of water and recite over it Al-Mu‘awwidhatayn (the two Surahs of seeking refuge from evil: Al-Falaq (number 113) and Al-Nas (number 114)); Ayat-ul-Kursy (the Qur’anic Verse of the Throne, Surah Al-Baqarah, 2:255); Surah Al-Kafirun: ﴾ Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! ﴿ **,** ﴾ and such things that came down at Babylon to the two angels, Hârût and Mârût ﴿ **and Surah Al-Fatihah. Is this correct? What should be done if someone feels that they have been bewitched? Please, advise! May Allah guide you!**

A: There is no doubt that Sihr is real; some people can practice it but it can be effective only by the Leave of Allah, the Exalted, Who says regarding magicians: ﴾ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) ﴿ **i.e. Harut and Marut** ﴾ till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh’s Leave. ﴿ **Thus, Sihr is effective only by the Will of Allah in the predestined world, because nothing whatsoever in existence happens except by Divine Decree and Predestination. However, there is a cure for Sihr. The Prophet (peace be upon him) was once affected by Sihr, but Allah (Exalted be He) rid him of it and saved him from its evils. The paraphernalia used by the magician was found and destroyed, and Allah (Exalted be He) cured His Prophet (peace be upon him). Therefore, if someone finds knots, tied threads, or other objects used for witchcraft purposes, they should destroy it, for this will undo the Sihr. Magicians usually blow into knots and strike them to achieve their wicked goals. They may succeed by the Leave of Allah and may not, for Allah (the Glorified) has power over all things. The effect of Sihr can also be removed by the Qur’an. If someone is bewitched, they may recite over themselves if they are sane or they can have someone recite over them and blow on their chest or any other part of their body that is affected by Sihr. They should recite Surah Al-Fatihah, Ayat-ul-Kursy and Surah Al-Ikhlas:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿

(Part No : 6, Page No: 289)

Al-Mu‘awwidhatayn [Surah number: 113 and 114], in addition to other well-known Ayahs mentioning magic from Surahs Al-A‘raf [Surah number 7], Yunus [Surah number 10] and Taha [Surah number 20].From Surah Al-A‘rafthe Ayahs: ﴾ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴿﴾ Thus truth was confirmed, and all that they did was made of no effect. ﴿﴾ So they were defeated there and returned disgraced. ﴿ **FromSurah Yunusthe Ayahs:** ﴾ And Fir‘aun (Pharaoh) said: "Bring me every well-versed sorcerer." ﴿﴾ And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" ﴿﴾ Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters). ﴿﴾ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it." ﴿ **FromSurah Tahathe Ayahs:** ﴾ They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" ﴿﴾ [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. ﴿﴾ So Mûsâ (Moses) conceived fear in himself. ﴿﴾ We (Allâh) said: "Fear not! Surely, you will have the upper hand. ﴿﴾ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain." ﴿ **In addition to Surah Al-Kafirun:** ﴾ Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! ﴿ **, Surah Al-Ikhlas [Surah number 112]:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **Surah Al-Falaq [Surah number 113]:** ﴾ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴿ **and Surah Al-Nas [Surah number 114]:** ﴾ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴿ **It is preferable to repeat Surah Al-Ikhlas:** ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿ **and Mu‘awwidhatayn three times, and then supplicate to Allah to cure the bewitched, saying: "O Lord of mankind! Remove the harm, and grant healing, for You are the Healer. There is no cure but yours that leaves no ailment." This supplication should be repeated three times followed by this Ruqyah (reciting Qur‘an and saying supplications over the sick seeking healing): "In the name of Allah I perform Ruqyah for you, from everything that may harm you, from the evil of every soul or envious eye, may Allah heal you, in the name of Allah I perform Ruqyah for you." This Ruqyah should also be repeated three times and then one supplicates to Allah (Exalted be He) for the afflicted person to be cured and protected. It is also recommended to repeat three times the following Ruqyah: "I seek refuge for you in the Perfect Words of Allah from the evil of what He has created." It is also useful to recite these Ayahs, Surahs and supplications over water and have the bewitched person drink part of it and wash himself with the rest. It is also useful in the treatment to take seven green lotus leaves, grind them up, and put them into water and recite over them the Ayahs and Surahs mentioned above. All these remedies have been tried**

many times and Allah (Exalted be He) has made them very effective. We have done them to many people and Allah (Exalted be He) cured them. These methods are quite effective in treating those who have been affected by Sihr.

This is also useful for treating a man who is being kept from having sexual intercourse with his wife by some kind of Sihr; he can recite these Ayahs and supplications or have them recited over him. He may also recite them into water, then drink some of it and wash himself with the rest. He may also put seven lotus leaves in water and recite into it these Ayahs and wash with it. By the Leave of Allah (Exalted be He) all this will be effective for the one who has been bewitched or the husband who cannot have sexual intercourse because of the work of Sihr. Truly, healing is in the Hand of Allah. These are only means and Allah alone grants healing; everything is in His Hand, the cure and the disease. They all happen by His Decree and Predestination. It is authentically reported from the Prophet (peace be upon him) that he said, ﴿ There is no disease that Allah has created, except that He also has created its treatment that may be known to some people and unknown to others. ﴾ **This is the Grace of Allah, (Glorified and Exalted be He). Allah is the Grantor of success and guidance.**

Infallibility of Prophets in what they convey to people

Q : I heard a Muslim scholar saying that the Messenger (peace be upon him) made mistakes. Is this correct? I have heard also that Imam Malik said: "The views we think may be accepted or rejected, except for what the occupant of this grave (i.e. the Prophet, peace be upon him) says." Some people claim that the Hadith of the fly is not authentic. What is the classification of this Hadith?

A : All Muslim scholars unanimously agreed that the prophets (peace be upon them) - especially Muhammad (peace be upon him) - are infallible and protected from error in that which they conveyed from Allah (Glorified and Exalted be He). Allah (Glorified and Exalted be He) says: (By the star when it goes down (or vanishes).)(Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.)(Nor does he speak of (his own) desire.)(It is only a Revelation revealed.)(He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)])**Our Prophet Muhammad (peace be upon him) is infallible in all that he conveyed from Allah, in word and deed and in what he approved of. There is no dispute on this point among the scholars. The majority of Muslim scholars also viewed that the prophets were protected from major sins but not from minor sins. With regard to minor sins, these might have been committed by them. However, if they committed such actions, they were not left to persist, rather, Allah (Exalted be He) pointed that out to them and they hastened to repent. As for worldly matters, the prophets might have committed error in such matters, then Allah (Exalted be He) pointed that out to them, as was the case with the Prophet (peace be upon him)**(when passing by a group pollinating the palm trees

(Part No : 6, Page No: 291)

the Prophet said: "Perhaps if you do not do it, that will be better." They did not do it, and the harvest failed. They told him about that. He said: "I only said that out of guessing and you have better knowledge (of a technical skill) in the affairs of your life. But regarding what I tell you about Allah (may He be Glorified and Exalted), I do not lie about Allah.")(Narrated by Muslim in his Sahih).Thus, the Prophet (peace be upon him) clarified that people know best about the affairs of their world; they know how to pollinate palm trees, how to sow, and how to harvest.

With regard to that which the prophets conveyed from Allah (Glorified and Exalted be He), they were infallible and protected from error.

Concerning the claim that the Prophet (peace be upon him) committed sins, this is a false claim. This matter should be discussed in detail as we mentioned above. As for the statement of Imam Malik (may Allah be merciful with him): "The views we think may be accepted or rejected except for what the occupant of this grave (i.e. the Prophet (peace be upon him)" says; this is a correct statement that gained the scholars' acceptance. Imam Malik (may Allah be merciful with him) was one of the best Muslim scholars. He was Imam of Dar Al-Hijra (Madinah) at his time i.e. the second Hijra century. This statement attributed to him is correct and has gained the scholars' acceptance because every scholar can refute the views of other scholars who can refute his views in return. However, the Messenger (peace be upon him) said nothing but truth. Thus, his sayings cannot be refuted. The Prophet (peace be upon him) was truthful in all that he conveyed from Allah (Exalted be He), all that he confirmed, all that he ordered, and all that he called for.

As for the Hadith of the flies, it is a Sahih (authentic) Hadithnarrated by Al-Bukhari in his Sahih.The Prophet (peace be upon him) confirmed it, saying:(If a house fly falls in the drink of anyone of you, he should dip it (in the drink) and then take it out, for one of its wings has a disease and the other has the cure for the disease.)There are proofs for it cited in a Hadith narrated by Abu Sa`id Al-Khudri and a Hadith narrated by Anas Ibn Malik. They all are authentic and gain acceptance of the Ummah. Whoever raises doubts regarding their authenticity is mistaken, ignorant, and his view can not be taken for granted. Whoever claims that this matter has to do with the affairs of this world, in accordance with this Hadith:(You have better knowledge (of a technical skill) in the affairs of your life,)is mistaken because the Messenger (peace be upon him) confirmed this and built on it a Shar`i ruling. The Prophet (peace be upon him) did not say "I think", rather he confirmed and gave an order, which involves a binding legislation by the Prophet (peace be upon him) because he said:(If a house fly falls in the drink of anyone of you, he should dip it (in the drink) and then take it out, for one of its wings has a disease and the other has the cure for the disease.)This is an order and legislation given by the Messenger (peace be upon him) to the Ummah. The Prophet (peace be upon him) does not speak out of [his own] inclination. It is only a revelation revealed.

May Allah grant us success!

Merits of memorizing the Qur'an

Q : Many a time I memorize Ayahs of the Noble Qur'an but I forget them after a while. Moreover, when reading a certain Ayah, I doubt whether my reading is correct or not. Later, it turns out to be incorrect. Please, advise. May Allah guide you!

(Part No : 6, Page No: 292)

A : It is prescribed for you, my brother, to exert effort in memorizing what you can of Allah's Book and to recite before some good Sheikhs at school, in mosque, or at home. You should do this regularly so as to correct your recitation, because the Prophet (peace be upon him) said: ❨ The best among you (Muslims) are those who learn the Qur'an and teach it. ❩ **(narrated by Al-Bukhari(may Allah be merciful with him) in his Sahih). Thus, the best among people are the people of the Qur'an who learn and teach it to people and put it into action.**

The Prophet (peace be upon him) said to some of his Companions: ❨ Which of you would like to go early in the morning every day to But-han (a valley in Madinah) and return from it with two large-humped she-camels, without committing a sin or severing the ties of kinship? ❩ **They replied, "O Messenger of Allah! We (all) would like that!" He (peace be upon) said:** ❨ "If any of you go to the mosque and learn or recite two Ayahs from the Book of Allah, this is better for you than two she-camels, and three (Ayahs) are better than three (she-camels), and four (Ayahs) are better than four (she-camels). And the number (of Ayahs recited in total) are better than the same number of camels." ❩ **or as the Prophet (peace be upon him) said.**

This shows the virtue of learning the Noble Qur'an. Dear brother, you should learn the Noble Qur'an at the hand of Sheikhs well-known for their proficiency in reciting the Noble Qur'an to receive the benefit and correct your recitation.

As for your forgetfulness, there is no harm on you regarding this. Every one is liable to forget as the Prophet (peace be upon him) said: ❨ I am a human being like you and liable to forget like you. ❩ **Once hearing someone reciting the Noble Qur'an, the Prophet (peace be upon him) said:** ❨ May Allah show mercy to so and so; he has reminded me of such and such an Ayah which I had missed. ❩ **i.e. "I forgot it". The meaning is that one may forget some Ayahs and remember them later or some other persons may remind him. It is better that one should say, "I have been made to forget," because it is reported that the Prophet (peace be upon him) said:** ❨ "None of you should say, 'I forgot such-and-such an Ayah', but he has been made to forget." ❩ **This means that Satan made him forget. As for the Hadith:**

(Part No : 6, Page No: 293)

❨ "No man recites the Qur'an, then forgets it but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse)", ❩ **this is a weak Hadith according to the view of Scholars and was not related from the Prophet (peace be upon him). Forgetfulness is neither out of one's choice nor capacity to recover from it. This means that it is ordained for you to memorize what you can of Allah's (Glorified and Exalted be He) Book and to do that regularly before Sheikhs who are professional in recitation to correct your mistakes.**

May Allah grant you success and make matters easy for you!

How to memorize the Qur'an

Q : Please guide me to the way that enables me to memorize Allah's Book.

A : We recommend you to memorize the Qur'an and be keen on that. Choose the appropriate times for memorization such as the last part of night, after offering Fajr (Dawn) Prayer, at night, or at any other time when you feel tranquility so that you can learn it by heart. We recommend you to choose good companions who help you in your memorization and study. You should also ask Allah (Exalted be He) to grant you success and help. You should beseech Him to help you, grant you success, and protect you from whatever may hinder you. Let you know that whosoever asks Allah for help sincerely, Allah will help him and ease for him his task.

Ruling on gathering to recite the Du`a' after completing the Qur'an

Q : What is the ruling on gathering to recite the Du`a' (supplication) after memorizing the Noble Qur'an i.e. when a person has finished reading the Qur'an he calls his family or other people to offer Du`a' together for having completed the Qur'an - this Du`a' is attributed to Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) - so that they will all receive the reward for completing the Qur'an, or other Du`a's written at the end of the Mus-haf and called "Du`a' Khatm al-Qur'an al-`Azim (supplication for finishing the Noble Qur'an)"? Is it permissible to gather to recite Du`a' for completing the Noble Qur'an, whether at the end of Ramadan or on other occasions? Is this gathering counted as Bid'ah (innovation in religion)? Has any Du`a' specifically prescribed for finishing the Noble Qur'an that is narrated from the Messenger of Allah (peace be upon him)? Please explain this issue in detail. Could you kindly substantiate your view?

A : As far as we know, there is no evidence of any specific Du`a', so it is permissible for a person to pray for whatever he wants and to choose any good Du`a', such as asking for forgiveness of sins or to be granted Paradise and be saved from Hell, or to seek refuge from tribulation, or to be granted help to understand the Qur'an in the way that pleases Allah (Exalted be He) and to act in accordance with it, and so on. It is reported that Anas **(may Allah be pleased with him) used to gather his family when he finished reading the Qur'an to offer Du`a'. With regard to the Prophet (peace be upon him), nothing to this effect was narrated from him as far as I know.**

As for the Du`a' attributed to Shaykh-ul-Islam Ibn Taymiyyah **(may Allah have mercy on him), I do not know whether this attribution is correct or not. Though it is circulated among our Sheikhs as well as other Sheikhs, I have never come across anything of that sort in his books. Fianlly, Allah knows best.**

(Part No : 6, Page No: 295)

Questions and Answers on Repentance

It is obligatory to repent and ask the wronged person(s) for forgiveness

Q : I was ignorant and then Allah (Exalted be He) guided me to Islam. In the past, I committed some injustices and errors. I heard the Hadith of the Prophet (peace be upon him) that states: ﴿ "He who has done a wrong affecting his brother's honor or anything else, let him ask for his forgiveness today before the time (i.e. the Day of Resurrection) when he will have neither a dinar nor a dirham." ﴾ **What should I do in this case?**

A : Allah (Exalted be He) allows His Servants to repent of all sins. Allah (Exalted be He) says:﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**He (Glorified be He) says also:**﴿ O you who believe! Turn to Allâh with sincere repentance! ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾**The Prophet (peace be upon him) said:**﴿ He who repents of his sins is like the one who has not committed a sin. ﴾ **Anyone who commits a sin should hasten to repent, regret, give up the sin, and be truly determined not to return to this sin to show honor to Allah (may He be Praised), devote himself to Him, and fear His Punishment. Allah (Exalted be He) accepts the repentance of those who repent. When a servant observes sincere Tawbah (repentance to Allah), regrets what he did, and determines not to return to his sins for the Sake of and for Fear of Allah (Glorified and Exalted be He), He will forgive him and blot out his past sins, because of His Favor and Kindness. Nevertheless, if the sin is against people, the repentant person should give back the rights to their respective owners or ask for their forgiveness, such as saying, "My brother, forgive me," or "Pardon me", and repent for what he did. He must also regret it and determine not to do it again. This is based upon the Hadith you mentioned:**﴿ Whoever has wronged his brother, should ask for his pardon in this world (before his death), as (in the Hereafter) there will be neither a dinar nor a dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother and if he has done no good deeds, some of the bad deeds of his brother will be taken to be loaded on him (in the Hereafter). ﴾**(Related by Al-Bukhari in his Sahih)**

(Part No : 6, Page No: 296)

A Mu'min (believer) should be keen to free himself from his brother's right by giving it back to him or by asking for his pardon. If someone violates the honor of someone else, they should ask for forgiveness if possible. Otherwise, if the repentant person is afraid of the consequences or harm of informing the wronged party, he should ask Allah’s Forgiveness for him, supplicate Allah for him, and mention his merits instead of the evils he mentioned about him in the same gathering in which he backbit him in the past. He should wash the bad deed away with good deeds by mentioning and speaking about the merits of the wronged man and asking Allah's Forgiveness for him. May Allah grant us success!

A woman attempted to kill herself

but she repented before she died

Q : I had a sister who was married and had three children. She was always quarrelling with her husband. She also had a disagreement with her father. The reason was that her husband treated her very harshly, which made her leave the house and go to the house of her mother, who was divorced from his father and was married to someone else. Her mother's husband also treated her badly.

I - her brother - bought her an apartment where she could live with me, but she often used to go to her mother. One time her mother's husband forced her to go and leave her children with her husband and she did that just to please her mother.

One day there was an argument between her and her mother's husband. She went to her apartment, very upset about the calamities that had befallen her, and the fact that her children had been taken away. She took some pills from the fridge and swallowed them all in an attempt to end her life. I rushed her to the hospital where she was treated. Before she died, she realized that she was about to die and she repented and started to pray a great deal for forgiveness for what she did. She asked us to pray for her forgiveness. She passed away. What is her situation now?

Is it permissible for me to give charity and perform Hajj on her behalf? Please note that I vowed to do these actions all my life In-Sha'a-Allah (if Allah wills). I appreciate your guidance through Al-Da`wah magazine.

(Part No : 6, Page No: 297)

A : So long as your sister regretted and repented to Allah (Exalted be He) for what she did of trying to commit suicide, there is hope that she would be forgiven. Repentance wipes out what came before it and the one who repents of sin is like one who did not do sin at all, as was narrated in Sahih Hadiths from the Prophet (peace be upon him). If you give in charity on her behalf, pray for her forgiveness or make Du`a' for her, that is good; it will benefit her and you will be rewarded for it. You have to fulfill the vows you made to do those acts of worship, because Allah (Exalted be He) has praised those who fulfill their vows. Praising the righteous, Allah (Glorified and Exalted be He) says: ﴿ They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. ﴾ **Likewise, the Prophet (peace be upon him) said:** ﴿ "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him." ﴾ **(Narrated by Imam Al-Bukhari in his Sahih).**

(Part No : 6, Page No: 298)

How should we repent from evil deeds?

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable (...). May Allah protect you from the Satanic temptations and guide you to what sets your religion and life right!

May peace and Allah's Mercy and Blessings be upon you!

I have received your letter concerning some things that you committed but you are unaware of their ruling and fear their consequences. It is worth mentioning that we asked you previously on 12/7/1390 A.H. to come but this was not possible. However, we are going to answer the questions mentioned in your letter, if Allah wills.

Q: You asked that you may abandon Salah at times and that you many times resolved to repent to Allah from this but you went back on your decision. You said that this leniency caused you to abandon other Pillars of Islam. Then, you stated that you have made up your mind to truthfully return to Allah in repentance and to give up all evil deeds. You also ask whether you will be among those whom Allah accepts their repentance or those whom Allah says about them, ﴾ Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them ﴿ **You also put forth the question that whether it is a condition of repentance to say the two declaration of faith aloud in front of a scholar, perform Ghusl (ritual bath), offer two Raka`ahs (units of Salah), and so on?**

A: Allah (Glorified be He) says in His Glorious Book that He accepts the penitence of His Slaves regardless of the wrongdoings they committed. He (Exalted be He) says,﴾ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿**Scholars agreed that this Ayah (Qur'anic Verse) was revealed concerning penitent people. It means that Allah (Exalted be He) may forgive all the sins, if the person is truthful in his repentance which is fulfilled by regretting the sins he committed, abstaining from committing bad deeds, and being determined not to re-commit them. If someone observes these things, they are truthful in their repentance.**

Moreover, the Ayah forbids evildoers to despair of Allah's Mercy no matter how grave and multiple their sins might be, as Allah's Mercy is wider and His Forgiveness is greater. Allah (Exalted be He) says,

(Part No : 6, Page No: 299)

﴾ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. ﴿**And He (glory be to Him) says concerning** Christians, ﴾ Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. ﴿**Also, the Prophet (peace be upon him) said,**﴾ Islam wipes out all that has gone before it and penitence, also, wipes out all that has been done before it (of misdeeds). ﴿**There are many sayings of Allah (Exalted be He) and His Messenger (peace be upon him) in this regard.**

You should abandon all sins, resolve not to repeat them again, and regret the sins you committed in the past. You should do so with a sincere intention to Allah, glorification of Him, caution from His punishment and thinking well of Him (Glorified be He). It is authentically reported that Allah's Messenger (peace be upon him) said,﴾ Allah (may He be Glorified and Exalted) says, "I am as My Slave would think of Me and I am in favor of Him whenever he supplicates Me." ﴿**The Prophet (may Allah's Peace and Blessings be upon him) also says in another report:**﴾ Let none of you die without thinking well of Allah. ﴿**In the light of this, you should fear Allah (Exalted be He), be pleased with your Lord and repent to Him in order to please Him and humiliate Satan. I would like to say to you that Allah will accept your repentance and forgive your past misdeeds, if you are sincere, for He (glory be to Him) is the All-Merciful and His Promise never fails.**

Saying the declaration of faith in front of a scholar is not among the conditions of repentance. Rather, repentance is fulfilled through admitting the wrongdoings and abandoning all evil deeds. To explain, if the problem is abandoning Salah (prayer), penitence is done through returning to Salah, regretting the past negligence and intending never to do so again and you are not asked to make up for the Salahs you did not perform according to the principle that repentance wipes out what was done before it. Similarly, if you did not say the two declarations of faith or doubted whether you have said them or not, repentance from this is carried out through saying them even if you are alone. So you say, "I testify that there is no one worthy of worship except Allah and that Muhammad is Allah's Messenger," with sincerity in firm belief that the only Lord is Allah (Exalted be He), Who has no partner, and that Muhammad (peace be upon him) is Allah's Slave and Messenger to the Jinn and mankind; whoever of them obeys him will enter Paradise and who disobeys will enter Hell.

Taking a bath is lawful and some scholars regarded it as obligatory on the person who embraces Islam for the first time or for the one who was an apostate. When performing Ghusl, the new Muslim or the returned Muslim pours water on the entire body with the intention of adopting Islam and repenting from the previous disbelief.

It is not necessary to offer two Rak`ahs after Ghusl, however, it is religiously recommended for any Muslim to offer two Rak`ahs after observing a ritual purification according to Hadiths of the Prophet (peace be upon him) on the issue and they are called Sunnat-ul-Wudu' (the act of Sunnah of Wudu').

As for the Ayah you mentioned in which Allah (Exalted be He) says,(Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief)it does not

mean that whoever has increased in disbelief or repeated his disbelief, Allah (Exalted be He) does not accept His repentance, but it means, according to scholars, the persistence in disbelief until death as indicated in another Ayah from Surah-Al-Baqarah in which Allah (glory be to Him) says,(Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.)(They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.)And He says in Surah-Al-`Imran,(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.)He (Exalted be He) also says in Surah-Al-Baqarah,(And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.")Allah (Glorified be He) elaborates in these three Ayahs that the matter of torment, curse, the nonacceptance of good deeds and nullifying rewards only occur in the case of dying while adopting disbelief. Therefore, scholars agreed that a disbeliever, whatever kinds of disbelief he has or how often he repeated apostasy, is accepted if he sincerely repents to Allah (Exalted be He) by giving up disbelief, resolving not to return to it again and regretting the past disbelief and wrongdoings. However, they disagreed with regard to the ruling on the person who apostasizes more than once in his life; will he be accepted and saved from killing or not? They do not disagree about the acceptance of sincere repentance as illustrated previously.

I hope that what I mentioned is sufficient in the issue. Anyhow, you should hasten to observe sincere repentance, show submission to Allah (Exalted be He) and supplicate to Him to accept from you and help you adhere to the truth and protect you from the insinuations and whispers of Satan, who is indeed the bitter enemy that aims at destroying you and other people. Allah (Glorified be He) says,(Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.)The thing that helps in humiliating Satan is to observe sincere repentance; so hasten in doing so and have glad tidings with good consequence and salvation from Hell and the acceptance of your penitence if you are truthful.

I exhort you to say Dhikr (remembrance of Allah by saying, "Subhan Allah, [Glorified be Allah], Al-Hmad Li Allah [i.e. Praise be to Allah]) and asking Allah to forgive you and supplicate to Him to confer peace and

mercy on His Messenger (peace be upon him). Among the best supplications of Dhikr is the 'word of Tawhid', namely La Ilaha Illa Allah Wahdahu La-Sharika Lah Lahu Al-Mulk Wa Lahu Al-Hamd Wa-huwa `Ala Kull Shaie'n Qadir (i.e. no one is worthy of worship except Allah, He has no partner, to Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent) as well as other supplications such as Subhan Allah, Al-Hamdu Li-Allah, La Ilah Illah Allah (no one is worthy of worship except Allah), Allahu Akbar (Allah is the Greatest), La Hawla Wala Quwata Illa Billah (there is no might nor strength save in Allah) and Subhana Allahi Wa Bihamdih Subhana Allahi Al-`Azim (Glory is to Allah and praise is due to Him, the Ever-Greatest). You should ask your Lord to forgive your evil deeds saying, "I ask Allah and no one deserves to be worshiped but Him, the Living and Self-Substantiating to forgive me and accept my repentance. (O Allah) there is no god but You. Glory is to You. Verily I was one of the transgressors. O Allah! I have done great injustice to myself and none but You forgives sins, so forgive me, and confer Mercy upon me as You are the Oft-Forgiving, the Merciful."

I recommend you to recite the Glorious Qur'an a lot and to ponder on its Ayahs, for it contains all goodness and warns against every evil. Also, I advise you to read as much as you can from famous books of Hadith, such as Riyadh Al-Salihin and Bulugh Al-Maram, which contain great benefits for you and help you do good deeds, if Allah wills. Observing supererogatory Sawm (fasting) during Mondays and Thursdays and three days of every month is an act of worship and obedience to Allah (Exalted be He) and it entails a great reward and is a way to attain forgiveness of sins. However, if your mother does not agree to this, you should not displease her, for the mother has a great right and being dutiful to her is among the most important duties. She is doing so because she fears that you may become lazy out of Sawm so that you may be unable to seek your provision and your household duties. You know that seeking

lawful livelihood of the family is one of the best acts that draw one close to Allah (Exalted be He) and is better than devoting oneself to supererogatory Sawm and Salah. Anyway, I advise you to listen to her and observe her request concerning this. In the future, if you find an opportunity to fast you can ask her permission and observe fasting if it does not disable you or weaken you so that you cannot fulfill the duties you are charged with as already referred to.

I ask Allah to give you a good understanding of religion; guide you to the straight path; grant us and you sincere repentance and protect all of us from the whispers of Satan, the evil of the self and the bad deeds, for He is the Most Generous.

May Allah's Peace and Blessings be upon His Slave and Messenger, our Prophet Muhammad, his household and Companions!

Deputy of the President of the Islamic University in Al-Madinah Al-Munawwarah .

(Part No : 6, Page No: 302)

How to offer Tawbah from committing sins

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to the honorable brother (...............), May Allah grant him success!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!):

I hereby inform you of receiving your undated letter - may Allah guide you - in which you declare committing some prohibitions and regretting this, in addition to inquiring about the right path till the end of your letter.

Therefore, we recommend you to abide by Tawbah (repentance), regret your misdeeds, have a sincere intention not to return to this again, observe much Istighfar (seeking forgiveness from Allah) and do many good deeds. In this way, you can rejoice at receiving benefaction and attaining a good end, pursuant to Allah's Saying (Glorified and Exalted be He): And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). May Allah guide you and us to that which pleases Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A Piece of Advice to Observe Tawbah

and Seek Refuge with Allah from Satan

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable brother (...) may Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your undated letter, I was pleased to know that you repented to Allah of what you did, praise be to Allah for that. I advise you to continue repenting and striving to obey Allah and to have glad tidings with good and best outcome. Allah (Glorified and Exalted be He) says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿Allah (Glorified be He) also says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿I advise you to also frequently recite the Ever-Glorious Qur'an and contemplate its meanings which contain guidance and light. Allah (Glorified be He) says:﴾ Verily, this Qur'ân guides to that which is most just and right ﴿Besides, I advise you to seek refuge with Allah against Satan when having insinuations, and if they are related to Allah, His Messenger (peace be upon him) or the Last Day, you should say: "I believe in Allah and His Messengers," along with seeking Allah's Refuge.

Here is a copy of our Fatawa (legal opinions issued by a qualified Muslim scholar), and the books of Al-`Aqidah Al-Wasitiyyah, Bulugh-ul-Maram, Fath Al-Majid and Thalathat Al-`Usul. I ask Allah to guide you and us to what pleases Him. He is the Most Generous. As-salamu `alaykum warahmatullah wabarakatuh

A Piece of Advice for Those Afflicted with Sins and then Repented

Q: I am a secondary school student. I was religiously committed and loving of the Ever-Glorious Qur'an and knowledge. Then, I changed and began to keep bad company and practice masturbation and do many evils such as sodomy, playing around with girls and spying on the neighbors. I talk with my colleagues about religion and Islamic groups at school, the Masjid (mosque) and at home.

Many a time, I have tried to give up sins but I could not. I need a satisfactory treatment prescribed by Allah and His Messenger. I will become satisfied only when I get your response. May Allah save you for Islam and grant you health and safety! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A servant of Allah

A: As-salamu `alaykum warahmatullah wabarakatuh

I ask Allah with his Most Beautiful Names and Attributes to grant you sincere Tawbah (repentance to Allah), open your heart to accept Al-Haqq (the Truth) and protect you from befriending evil people. He is the best to ask for help. I advise you to adhere to sincere Tawbah, which includes three things:

1- Regretting all past sins.

2- Giving them all up for fear of Allah and out of glorifying him.

3- Sincere determination not to commit these sins again seeking reward from Allah.

When you do this, you will be given the glad tidings of forgiveness and good outcome. May Allah guide us all to what pleases Him and protect us all against the whispers of Satan and the evil of the soul and evil deeds. He is All-Hearer, Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh

(Part No : 6, Page No: 305)

What should a young man do if he repents

from sins and then returns to them?

Q: I am a 19-year-old man. I have wronged myself a lot by committing sins. I do not observe Salah (prayer) in the Masjid (mosque) and have never fasted the whole month of Ramadan. I commit many other evil deeds. Every time I intend to observe Tawbah (repentance), I return to these sins again. In our neighborhood, I tend to associate with some young men who are not totally upright. My brothers' friends, who frequently visit us, are also not good. Allah (Exalted be He) knows that I have wronged myself a lot by committing many sins and abominable acts. As I have previously mentioned, every time I decide to repent, I relapse once again. I hope you will guide me to the way that draws me closer to my Lord and drives me away from such evil deeds.

A: : Allah (Glorified and Exalted be He) says:﴿ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴾**All scholars unanimously agreed that this noble Ayah was revealed to address repentant; whoever repents of their sins sincerely, Allah (Exalted be He) will forgive all their sins according to this noble Ayah and to His Saying (Glorified be He):**﴿ O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) ﴾**Allah (Glorified be He) has conditioned forgiveness of sins and entering Jannah (Paradise) on observance of sincere Tawbah, which involves abandoning sins, being careful of them, regretting the past deeds, and having a sincere will not to return to them, out of glorification of Allah (Glorified be He), wishing to attain His Reward, and fearing to be taken by His Punishment.**

Among the conditions of sincere Tawbah is to return rights back to their owners, or request their forgiveness if the sin is concerned with blood,

(Part No : 6, Page No: 306)

money or honor. However, if this is unavailable, a person should supplicate a lot and mention the best deeds of the aggrieved one in the same points at which they used to backbite him, as good deeds wipe away bad ones. Allah (Glorified be He) says:﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**Therefore, He (Glorified and Exalted be He) has made success in this Ayah dependant on Tawbah, which indicates that the repentant person will achieve success and happiness. Apart from this, if a repentant person follows their Tawbah up with Iman (Belief/faith) and righteous deeds, Allah (Exalted be He) will eliminate all their misdeeds and replace them with good ones just as He (Glorified be He) states in Surah Al-Furqan on mentioning Shirk (associating others in worship with Allah), killing without a just cause or Zina (premarital sexual intercourse and/or adultery):**﴿ and whoever does this shall receive the punishment. ﴾﴿ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴾﴿ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ﴾

Among the reasons of realizing Tawbah is to supplicate to Allah (Glorified be He) and ask Him for success and guidance to observe Tawbah. Allah (Glorified be He) says:﴿ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾**He (Glorified and Exalted be He) also says:**﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). ﴾**Another reason for realizing Tawbah is to abide by it, associate with righteous people and follow their example in doing righteous deeds, as well as keeping away from evil people. It is authentically reported that the Messenger of Allah (peace be upon him) said:**﴿ Man follows the religion of his friend; so each one should consider whom they befriend. ﴾**He (peace be upon) also said:**﴿ The example of a righteous companion and an evil one is that of the seller of musk and the man who works the bellows, as the seller of musk will either give you some perfume as a present, or you will buy some from him, or you will catch a good smell from him, but the one who works the bellows will either burn your clothes or you will catch a repugnant smell from him ﴾**.**

Merits of Tawbah and the obligation of repeating it when necessary

Q: I committed my self more than once to avoid a certain act but, unfortunately, I did not fulfill this commitment. Please advise me and whoever acts likewise.

A: This needs elaboration; if you have committed yourself to refrain from doing what Allah (Exalted be He) has prohibited, you should repent to Allah (Exalted be He) and revert to Him, for whoever repents, Allah will accept their Tawbah (repentance).

However, Tawbah includes three things: regretting the past misdeeds, refraining from doing them and having a sincere will not to return to them out of glorification to Allah and devotion to Him (Glorified be He). Thus, if a Muslim observes this, Allah (Glorified and Exalted be He) will accept his Tawbah. Moreover, to attain perfect Tawbah, a person should follow it up with righteous deeds and uprightness. Allah (Glorified and Exalted be He) says: ﴾ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴿ **He (Exalted be He) also says on mentioning Shirk (associating others in worship with Allah), killing and Zina (premarital sexual intercourse and/or adultery) in Surah Al-Furqan:** ﴾ and whoever does this shall receive the punishment. ﴿﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿﴾ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds ﴿ **Allah (Glorified and Exalted be He) has mentioned that whoever repents and follows Tawbah up with True Iman (Faith/belief) and righteous deeds, that He (Glorified be He) will replace their misdeeds with good ones, and this includes acceptance of Tawbah. Then, Allah (Glorified be He) has extended His Favor in this matter by replacing every misdeed with a good one by means of His Generosity, Bountifulness and Grace (Glorified be He).**

However, if the sin involves a right of people such as theft or any sort of aggression against people's money, blood or honor, the sinner should ask the person for pardon or return the right to him, so that there will be no right upon him.

The same applies to aggression against honor. The aggressor should ask for forgiveness from the victim unless the former fears evil because of informing the latter of Ghibah (backbiting) for example. In this case, the aggressor should not tell the victim but rather supplicate for them, seek Allah's forgiveness for them, and mention the good attributes they know in order to equalize the previous misdeeds they mentioned.

A Muslim Sinner will not suffer Hell eternally

Q: Allah (Exalted be He) says: ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾ **He also says:** ﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾ **Is there any conflict between these two Ayahs? What is meant by His Saying:** ﴿ He forgives except that (anything else) to whom He wills ﴾ **?**

`A. A. Z., Jaddah

A: There is no conflict between them. The first Ayah speaks about whoever dies while embracing Shirk (associating others in worship with Allah) without observing Tawbah (repentance); in this case, they will not be forgiven and will be in Hell eternally. This is according to Allah's Saying (Glorified be He):﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴾**The Ayahs, which stress this meaning, are numerous. As for the second Ayah, in which Allah (Glorified be He) says:**﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾**it is related to the repentant. The same applies to His Saying (Glorified be He):**﴿ Say: "O`Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴾**Scholars unanimously agreed that this Ayah concerns the repentant whereas His Saying (Glorified be He):**﴿ but He forgives except that (anything else) to whom He wills ﴾**is concerned with whoever dies before repenting of sins that are lower than Shirk, for in this case, their matter will be left to Allah (Exalted be He) to forgive or punish them according to His Will. If Allah (Exalted be He) punishes them, they will not be eternally in Hell like the Kuffar (disbelievers) as declared by the** Khawarij (separatist group that believes committing a major sin amounts to disbelief), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **or whoever followed their way. Rather, they will be released from Hell after being purified (from sins) as indicated by several Hadiths reported from the Messenger of Allah (peace be upon him), and agreed upon by the Salaf (righteous predecessors) of this Ummah (nation of creed). Allah is the One Who grants success.**

Our Lord in Heaven

Q: A radio station broadcasted a story about a boy who asked his father about Allah. The father answered that Allah exists everywhere. My question is: What is the ruling of the Shari`ah on this answer?

`Abdullah M. Riyadh

A: This answer is false; it belongs to those who commit Bid`ahs (innovations in religion) such as** Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) **and those who adopted their way. The right opinion is that held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) that Allah (Glorified be He) is in the heavens above the `Arsh (Allah's Throne) above all creatures as proved by Ayahs (Qur'anic verses), Prophetic Hadiths and Ijma` (consensus) of Salaf (righteous predecessors). Allah (Glorified and Exalted be He) says: ﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿ **The same meaning is repeated in another six Ayahs in the Ever-Glorious Qur'an.**

According to Ahl-ul-Sunnah, Istiwa' (Allah's rising over the Throne in a manner that befits Him) means highness and exaltedness over `Arsh in a way befitting the Magnificence of Allah (Glorified be He) and known only by Him.** Malik **(may Allah be merciful with him), when asked about this, said: "Istiwa' is well-known, its manner is unknown, believing in it is obligatory and asking about it is Bid`ah." He means asking about its way of performance.

This meaning was also expressed by his Shaykh Rabi`ah ibn Abu `Abdul-Rahman **on the authority of** Um Salamah **(may Allah be pleased with her), which is the saying of Ahl-ul-Sunnah of the Sahabah (Companions of the Prophet, may Allah be pleased with them) and the latter eminent scholars. In other Ayahs, Allah says that He is High in heaven; He (Glorified be He) says:** ﴾ So the judgement is only with Allâh, the Most High, the Most Great! ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿ **Allah (Glorified be He) also says:** ﴾ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? ﴿﴾ Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. ﴿

In these and other similar Ayahs, Allah (Glorified be He) states that He is High in heaven, which agrees with the evidence provided by Ayahs related to Istiwa'. Accordingly, the saying of the people of Bid`ahs that Allah exists everywhere is completely false, which is the creed of the deviant and innovative Hulul (a Sufi term meaning indwelling); this is Kufr (disbelief), deviation and a lie about Allah (Glorified be He) and His Messenger (peace be upon him). It is authentically reported that he (peace be upon him) said: ﴾ Do not you trust me though I am the trustworthy man of the One in the Heavens? ﴿ **The same was emphasized in the Hadiths about Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and others.**

May Allah grant us success!

It is Impermissible to Wrong the Servants

Q: To what extent one should obey his parents? Is this Wajib (obligatory) in all cases? Is it Haram (prohibited) to hire a Buddhist servant at home, particularly if this is the request of the mother? Is it permissible to disobey the mother in this case? Is it permissible for me to annoy the maidservant until she dislike staying and leaves to her country?

Guide me, may Allah bless you!

M.S Riyadh

A: One should be dutiful and kind to his parents and obey them in matters that are good, for Allah orders us to do this in His Ever-Glorious Qur'an and so did His Messenger (peace be upon him) and considered disobeying them one of the gravest major sins.

However, it is not permissible to obey them or others in any sin. The Prophet (peace be upon him) said: (Obedience is only binding in what is good.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** (No obedience to anyone is binding when it leads to the disobedience of Allah.)

(Part No : 6, Page No: 311)

As for hiring Kafir (disbeliever/non-Muslim) servants such as Buddhist, Christian or other disbelieving people, this is not permissible in the Arabian Peninsula, for the prophet (peace be upon him) forbade this and ordered us to drive the Kafirs out of it. It is the cradle of Islam and the place where the Message first dawned. So it is not permissible for two religions to co-exist there. It is not permissible to bring any Kafir there except in cases of necessity, as decreed by the authorities, then he (the Kafir) should return to his homeland.

What you and your mother have to do is to send her back to her country. It is not permissible for you or your mother to mistreat her, rather what you must do is to treat her in a kind manner while she is with you until she returns to her country, because Allah has forbidden wrongdoing His slaves whether Muslims or not, as the Prophet (peace be upon him) said: ("Beware of oppression, for oppression will be darkness on the Day of Resurrection.") **He (peace be upon him) said that Allah (Glorified and Exalted be He) said:** ("O My slaves, I have forbidden oppression to Myself and I have made it Haram among you, so do not oppress one another.") **May Allah grant us success!**

Ruling on Living with a Spouse Who Does not Offer Salah or Sawm

From `Abdul `Aziz Bin `Abdullah Ibn Baz to the honorable sister... May Allah guide her to what pleases Him and help her understand and stick to Islam!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

On Monday Jumadah II 14, 1411 A.H. corresponding to December 31, 1990, I got your letter in which you explained the case of your husband who ostensibly embraced Islam and so you agreed to marry him and had two children from him. Then, it became clear to you that he abuses and ridicules Islam; he says that religions are superstitions; he does not offer Salah (prayer), Sawm (fast), Zakah (obligatory charity) or Hajj, he drinks Khamr (intoxicant) and eats pork.

If you are right concerning what you said, the husband in question is not a Muslim nor a Christian;

(Part No : 6, Page No: 312)

rather, he is an atheist Kafir (disbeliever). We ask Allah to save you from him. It is not permissible for you to stay with him; you should ask for Talaq (divorce) and Allah will compensate you with something better, in sha'a-Allah (if Allah wills). In Surah (Qur'anic chapter) Al-Talaq, Allah (Glorified be He) says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿Allah (Glorified be He) also says:﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿You have the right to keep your children, for he is Kafir and you are Muslim. Children follow the parent who has the best religion and the religion of Islam is Al-Haqq (the Truth) and other creeds are false. In Surah Al-`Imran, Allah (Glorified and Exalted be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Glorified be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿And in Surah Al-Ma'idah:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿

I ask Allah (Glorified and Exalted be He) to help us all stick to Islam, grant you a way out from every distress and relief from every anxiety and to compensate you with a better Muslim husband. I ask Him (Glorified be He) to also guide your husband to Islam, bring him back to Al-Haqq and protect him from the evil of himself, Satan and bad companions. He (Glorified and Exalted be He) is the Most Generou and Omnipotent.

As-salamu `alaykum warahmatullah wabarakatuh

Chairman

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

Fear of Death

Q: A Muslim sister from Riyadh asks whether the Mu'min (believer) should not fear death. If this is the case, does this reflect one's having no wish to meet Allah?

A: The believing men and women should fear and have hope in Allah (Glorified be He). Allah (Glorified and Exalted be He) states: ﴾ so fear them not, but fear Me, if you are (true) believers. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Therefore fear not men but fear Me (O Jews) ﴿ **Allah (Glorified be He) also says:** ﴾ and fear none but Me. ﴿ **Allah (Glorified be He) also says:** ﴾ Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ﴿ **No believing man or woman should despair of Allah's Mercy or feel secure against the Plan of Allah. Allah (Glorified be He) states:** ﴾ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. ﴿

Every Muslim should be ready to meet death and beware of neglecting it, because of the above-mentioned Ayahs (Qur'anic verses). It is reported that the Prophet (peace be upon him) stated: ﴾ Remember the destroyer of the enjoyments (death) continuously. ﴿ **Being heedless of death and unprepared for it are causes of bad end. It is authentically reported that** `Aishah **(may Allah be pleased with her) narrated that the Prophet (peace be upon him) said:**

﴾ "He who loves meeting Allah, Allah will love to meet him, and he who dislikes to meet Allah, Allah dislikes to meet him." I ('A'ishah) said: "Allah's Messenger, as for death, we all hate it." Thereupon he (the Prophet) said: "It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of paradise, he longs to meet Allah, and Allah also loves to meet him; and when a Kafir (disbeliever/non-Muslim) is given the news of the torment and hardship which he is going to face at the Hand of Allah, he abhors to meet Allah and Allah also hates meeting him. ﴿ **(Agreed upon by Al-Bukhari and Muslim)This Hadith is evidence of the fact that there is nothing wrong with disliking and fearing death, for this does not indicate disliking to meet Allah. When the Mu'min hates or fears death, he hopes to increase his righteous deeds and obey Allah in preparation to meet Him.**

There is nothing wrong with the Muslim fearing harmful animals such as predators, snakes, etc., and to guard himself against them. Similarly, there is nothing wrong with Muslims fearing their enemy and prepare to fight him. Allah (Glorified be He) states: ﴾ And make ready against them all you can of power ﴿ **The meaning is to make ready for the enemy along with relying on Allah and believing that victory is from Allâh; for the Mu'min should adopt the means as Allah orders but should not rely on them independently. Allah (Glorified be He) states:** ﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿

The fear which Allah forbids is to fear a creature to a degree that makes one give up an obligation or commit sin. In this respect, Allah states: ﴾ so fear them not, but fear Me, if you are (true) believers. ﴿ **This involes fearing others beside Allah by way of worship, or thinking they know Ghayb (the Unseen), manage the affairs of the universe, harm or benefit without Allah's Will, as do the Mushriks (those who associate others with Allah in His Divinity or worship) with their gods.**

May Allah grant us success!

The Shar`i (Islamically lawful) treatment of distress and doubts

Q: I live in distress and misery, though four years ago, I was happy and satisfied with Allah's Favor. I was devoted to Allah and hopeful of Allah's Reward, performing Salah (prayer) and Sawm (fast) and calling to Allah. I was jealous of the status of Muslims till I took part in Jihad (fighting/striving in the Cause of Allah) in Afghanistan. I promised Allah not to return till I achieved victory; but I became weak and returned in two months, upon the insistence of my parents. Then, my whole life changed to the extent that I doubt the existence of Allah and the authenticity of the Ever-Glorious Qur'an and Sunnah (whatever is reported from the Prophet). I pushed such thoughts away and searched in the tapes and books of Sheikh Al-Zandany and Al-Haqq (the Truth) appeared. Nevertheless, some doubts and insinuations still haunt me. The gravest disaster is that I do not feel fear of Allah in my heart. I constantly make Istighfar (seeking forgiveness from Allah) as I have been suffering from this for a year and half. I tried everything to make sure of Al-Haqq and dispel such doubts, but in vain. As soon as I begin to follow Al-Haqq for a time, I return to what I held. I used to fast the White Days (13th, 14th, and 15th of every Hijri month) and perform Tahajjud (optional late night Prayer), I still do this but I do not feel the joy.

I sold my car and gave the money to charity for the Sake of Allah, hoping that Allah might bring me back to Him. However, everyday I find myself worse than before. I started to devoutly recite a Juz' (a 30th of the Qur'an) everyday, but this does little to affect and assure my heart. I find my heart heedless and impervious to Al-Haqq; I fear Allah's Anger over what I have done. I also give a quarter of my salary in charity for the Sake of Allah and take care of orphans. I am not affected by admonitions as before; I accuse myself of Fisq (flagrant violation of Islamic law), Fujur (wickedness, evil-doing) and sometimes Kufr (disbelief). I have tried every means, but still the doubts and insinuations destroy me and I cannot get rid of them.

You, Sheikh, are my last hope in this world after Allah (Glorified be He). I will not complain to any one after you. Is there a solution or a treatment for what I suffer from? I will seek the Help of Allah (Glorified be He) and carry out your orders In sha'a-Allah (if Allah wills). I hope you will supplicate Allah for me in the darkness of night to have mercy upon me and to bring me back to Him. May Allah reward you best!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Yours, Khamis Mishit

A: In the name of Allah. Peace and blessings be upon the Messenger of Allah. As-salamu `alaykum warahmatullah wabarakatuh.

I have read your letter and was distressed at the doubts and insinuations that have befallen you. I ask Allah to give you guidance, return you to Al-Haqq, fill your heart with true Iman (Faith/belief), grant you sincere Tawbah (repentance to Allah) and protect you against the insinuations of Satan. He is the Most Generous.

This happened to some of the Sahabah (Companions of the Prophet) where they doubted some matters related to Allah (Glorified be He). The Prophet (peace be upon him) advised them to say, when having such feelings,: ("I truly believe in Allah and His messengers,") **and to seek refuge from Allah and give them up. So I advise you as did the Prophet (peace be upon him) with the Sahabah to say such words whenever you are stricken with any such doubts: "I believe in Allah and His Messengers, I seek refuge in Allah from the accursed Satan."**

I advise you to repeat this whenever an evil thought comes to you. I advise you also not to despair of Allah's Mercy. You must recite the Ever-Glorious Qur'an often, and contemplate its meanings and supplicate to Allah with sincerity, hope and fear to guide you to Al-Haqq and remove these insinuations.

You should supplicate to Allah frequently during the night prayer in Sujud (prostration) and between the Adhan (call to Prayer) and Iqamah (call to start the Prayer). You should think well of Allah, for He (Glorified be He) stated in what was reported from Him by His Prophet Muhammad (peace be upon him): (I am near to the thought of My servant as he thinks about Me and I am with him when he calls Me.) **In another wording:** (If he remembers Me...) **You should keep a good company and beware of bad company.**

May Allah guide us all to what pleases Him and to Al-Sirat-ul-Mustaqim (the Straight Path)!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Meaning of Bid'ah and Its Use in Topics of `Ibadah

Q: When is it permissible to describe an act as being Bid`ah (innovation in religion)? Is Bid`ah confined to the acts of `Ibadah (worship) only or expanded to transactions as well?

A: In the purified Shari`ah (Islamic law), Bid`ah describes any `Ibadah that people innovate without having a base in the Book or the Sunnah (whatever is reported from the Prophet) and the four Rightly-Guided Caliphs did not perform it. The Prophet (peace be upon him) said: ﴾ He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ﴿**(Agreed upon by Imams Al-Bukhari and Muslim). He (peace be upon him) also said:**﴾ He who does any act for which there is no sanction from our behalf, that is to be rejected. ﴿**(Related by Muslim in his Sahih (authentic) Book of Hadith)He (peace be upon him) said also in the Hadith reported on the authority of** Al-`Irbad ibn Sariyah **(may Allah be pleased with him):**﴾ Hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast. Avoid novelties (in religion), for every novelty is Bid`ah, and every Bid`ah leads to misguidance. ﴿**(Related by Ahmad, Abu Dawud, At-Tirmidhy and Ibn Majah, through a Sahih Sanad [chain of narrators])There are so many Hadiths to the same effect.**

In the Arabic language, Bid`ah refers to things invented or acts done with no precedent; however, they are not prevented, if they are not related to religion. As for Bid`ah related to dealings, if it is in accordance with the Shari`ah, it is a Shar`y (Islamically lawful) contract. If it contradicts the Shari`ah, the contract is null and void and is not called as Bid`ah in the Shari`ah for it is not `Ibadah.

Ruling on Celebrating the Mawlid of the Prophet and Other Mawlid Celebrations

Praise be to Allah. Peace be upon His Messenger, his family, and his Companions! On Thursday Rabi` Awwal 18, 78A.H, I have read the article written by Muhammad Amin Yahya and published by Al-Adwa' Newspaper on Tuesday Rabi` Awwal 16, 1378 A.H. The writer stated that Muslims all over the world celebrate the Mawlid (the Prophet's birth day) in various ways.

(Part No : 6, Page No: 318)

The writer added that we should celebrate this day before anyone else. The newspapers should prepare articles and the radio should prepare programs marking this memorable occasion.

I wondered at the the boldness of this writer in inviting people to a Bid`ah (innovation in religion) which contradicts the way of the Messenger of Allah (peace be upon him), the Noble Sahabah (Companions of the Prophet, may Allah be pleased with them), the Salaf (righteous predecessors) who followed them in righteousness in an Islamic country which applies Allah's Shari`ah (Law) and fights Bid`ah. As it is my duty to advise for the sake of Allah, His Messenger, His Book, and the Muslims, I thought of writing this article to warn the writer and others showing the Shari`ah ruling on celebrating the birthday of the Prophet (peace be upon him).

Undoubtedly, Allah (Glorified be He) sent Muhammad (peace be upon him) with guidance and the religion of truth represented in useful knowledge and good deeds. The Prophet (peace be upon him) did not pass away before Allah (Exalted be He) perfected His Religion and completed His Favor upon him and his Ummah (Nation). Allah (Glorified and Exalted be He) says,﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿In this Noble Ayah, Allah (Glorified be He) explained that He has perfected His religion and His favor upon His Slaves. Whoever introduces a novelty and claims to be Mashru` (Islamically acceptable) and asks people to care about and act accordingly, entails that the Religion has not yet been completed. There is no doubt that this is Batil (null and void) and one of the most awful fabrications against Allah (Glorified be He) and contradicts the previously-mentioned Ayah.

If it was permissible to celebrate his birthday, the Prophet (peace be upon him) would have expounded the matter to his Ummah as he was the best advisor and there is no prophet after him to explain what he (peace be upon him) kept silent about. He (peace be upon him) is the final Prophet and he explained to the people their duties towards him such as loving him and following his Shari`ah, invoking Allah (Exalted be He) to send His peace and blessings upon him and his other rights that are explained in the Qur'an and the Sunnah. He did not tell his Ummah that celebrating the day of his birth was prescribed so that they would act accordingly. He (peace be upon him) did not celebrate it during his lifetime nor did the Sahabah (may Allah be pleased with them) who were the dearest people to him and the most knowledgeable of his rights, or the Rightly-Guided Caliphs or any other Companion.

(Part No : 6, Page No: 319)

The Tabi`un (Followers, the generation after the Companions of the Prophet) who followed them in righteousness in the best three generations did not celebrate this day either. Do you think that all these people were ignorant of his rights or fell short with regard to them, until the later generations came and made up for this shortfall and made the truth complete? No, by Allah. No wise man who understands the nature of the Sahabah and the Tabi`un would say this. If you understand that the celebration of the Prophet's birthday was unknown during the lifetime of the Prophet (peace be upon him), his Sahabah, and the time of their earliest followers, you will realize that it is Bid`ah that has been introduced into religion, and it is not permissible to hold it, approve of it, or advocate it; rather, we must denounce and warn people against it. The Prophet (peace be upon him) said in his Friday Khutbah (sermon),﴾ The best speech is that of Allah, and the best guidance is the guidance given by Muhammad (peace be upon him). The most evil affairs are innovations; and every innovation is an error. ﴿,﴾ You must follow my Sunnah and that of the Rightly-Guided Caliphs. Adhere to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error. ﴿,﴾ Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected. ﴿According to another wording,﴾ Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected. ﴿There are many Hadith to the same effect.

Whoever has the least knowledge and insight knows that showing reverence for the Prophet (peace be upon him) should not be through Bid`ah like the Mawlid. It should be through loving him, adhering and calling to his Shari`ah, and fighting Bid`ah and whims that contradict his way. Allah (Exalted be He) says,﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿Allah (Glorified be He) also says:﴾ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴿It is reported in an authentic Hadith that the Prophet (peace be upon him) said,﴾ "All my people will enter Paradise, except those who refuse." They (his Companions) said, "O Messenger of Allah! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys has refused." ﴿(Related by Al-Bukhari in his Sahih (authentic) book of Hadith).

Showing reverence to the Prophet (peace be upon him) should not be at certain times or once a year, as this is actually forsaking him. It is obligatory to

show reverence for the Prophet (peace be upon him) all the time through acting according to his Sunnah and calling to it, and warning against whatever opposes it. It is also through showing his good deeds and his good morals, advising people to invoke Allah (Exalted be He) frequently to send peace and blessing upon him. This is the way of showing reverence for the Prophet (peace be upon him) that was prescribed by Allah (Exalted be He) and His Messenger (peace be upon him) to his Ummah and on which Allah (Exalted be He) has promised them abundant good and double reward and honor in this worldly life and eternal happiness in the Hereafter.

The ruling which I have mentioned is quite equally applied to all types of Mawlid and is not exclusive to the celebration of the Prophet's birthday which people invented. The evidence shows that celebrating the Prophet's birthday is Bid`ah which should not be permitted. It is obligatory upon scholars and Muslim rulers throughout the Islamic world to warn people against this Bid`ah. They should also renounce and prevent holding this celebration as an act of obedience to Allah (Exalted be He) and their duty to point out what is wrong to His Servants. They should explain to the people that honoring the Messenger of Allah (peace be upon him), the other messengers, and the righteous people is through following their footsteps, inviting people to what was ordained by Allah (Exalted be He) and His Messenger (peace be upon him), and warn them against anything that contradicts it. Scholars who are known for verifying and glorifying the Sunnah disapprove of and warn against these Mawlids. They declared that it is Bid`ah that has no origin in the purified Shari`ah and should not be allowed.

It is obligatory upon the writer to fear Allah (Glorified be He) in all his matters, reckon his actions, keep the limits ordained by Allah, and introduce nothing to Allah's Religion that He did not prescribe. Allah (Exalted be He) has perfected His Religion and completed His Favor and the Prophet (peace be upon him) passed away after showing his Ummah the clear proofs from which no one deviates after him except one who is destined to be ruined.

May Allah guide us and all Muslims to His Straight Path, protect us against Bid`ah and whims, and help us all to adhere, honor, and act according to the Sunnah. We ask Him to help us to call people to it and warn them against anything that contradicts it. We ask Him also to guide the rulers and the scholars to support the Truth, and to uproot evil, reject and eliminate Bid`ah. He is the One Who is Capable of doing so! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Visiting Al-Masjid Al-Nabawy is a Sunnah

Q: Some people believe that if a pilgrim is not able to visit Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), their Hajj is incomplete. Is this true?

A question from Al-Dir`iyyah

A: Visiting Al-Masjid Al-Nabawy is a Sunnah (a commendable act), not Wajib (obligatory). It has nothing to do with Hajj; it is a Sunnah to visit Al-Masjid Al-Nabawy at any time of the year, not only at the time of Hajj. This is according to the saying of the Prophet (peace be upon him):(Do not set out on a journey but to three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).)**(Agreed upon by Al-Bukhari and Muslim)The Prophet (peace be upon him) also said:**(A Salah (Prayer) in my Masjid is a thousand times more superior than a Salah in any other Masjid, except Al-Masjid Al-Haram.)**(Agreed upon by Al-Bukhari and Muslim)**

If a person visits Al-Masjid Al-Nabawy, it is prescribed for them to offer two Rak`ahs (units of Prayer) in Rawdah (area between the Prophet's pulpit and grave) and then greet the Prophet (peace be upon him) and his two Companions,** Abu Bakr and `Umar **(may Allah be pleased with them). It is also prescribed to visit Al-Baqi` **and the martyrs of Uhud to greet the Sahabah (Companions of the Prophet) and others who are buried there, supplicate to Allah (Exalted be He) for them and ask Him to be merciful with them, just like the Prophet (peace be upon him) used to visit them. He taught the Sahabah to say whenever they visited the graves:**(Peace be upon you, inhabitants of the abodes among the Mu'mins (believers) and the Muslims. In sha'a-Allah (if Allah wills), we will join you. We ask Allah for well-being for ourselves and for you.)

In another narration reported from the Prophet (peace be upon him), he used to say when he visited Al-Baqi`: ( May Allah have mercy on those who have gone ahead of us and those who will come later on. O Allah! Have mercy upon the people of Baqi` Al-Gharqad.)

It is also prescribed for those who visit Al-Masjid Al-Nabawy **to visit the Masjid of Quba' (a town near Madinah where the Prophet established the first mosque) and offer two Rak`ahs there, because the Prophet (peace be upon him) used to visit it and offer two Rak`ahs there on Saturdays. He (peace be upon him) said:**(If a person purifies themselves at home then goes to the Masjid of Quba' to offer Salah therein, they will have a reward equal to that of performing `Umrah (lesser pilgrimage).)

These are the places that should be visited in Madinah. **However, regarding the seven Masjids, Al-Qiblatayn Masjid, and other places mentioned by some people as necessary to visit, this is groundless and there is no evidence for that. A Mu'min should always follow and imitate, not innovate something of no origin in religion. May Allah grant us success!**

A comment on the attempt to rebuild a dome on Al-Khatim Well in Al-Madinah Al-Munawwarah

From `Abdul `Aziz Bin `Abdullah Ibn Baz to His Eminence Shaykh Muhammad Ibn Ibrahim Al Al-Shaykh (may Allah grant him success and make Islam victorious through him), As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have been recently informed that the municipality of Al-Madinah Al-Munawwarah intends to rebuild the famous Dome on the Al-Khatim Well located in the west of Quba' Mosque. Moreover, reliable sources have attested to this information. I, therefore, called His Highness the prince of Al-Madinah to tell him that this act is impermissible. The dome must remain as it is now or be buried and leveled to the earth to expand the square where taxis and other vehicles stop.

I also called Shaykh `Abdul-`Aziz Ibn Salih and informed him about this. He was annoyed about this act and wrote to His Highness the prince of Al-Madinah concerning this issue. Enclosed is a copy of his letter. If you find that it is proper to call his Majesty the king and advise him that the dome must be buried to expand the square and prevent the ignorant from using this means of seeking blessings from such things. Finally, your view is absolutely true and sufficient, God willing.

May Allah guide you to the truth, bless your efforts, and make Islam victorious through you! As-salamu `alaykum warahmatullah wabarakatuh

Marginal issues have no place in Religion

Q: What is the ruling on those who say that shaving the beard and making one's garment shorter are marginal matters, not fundamentals? What about those who laugh at those who observe these things?

A: This is a serious declaration and a grievous mistake. There are no marginal issues in Islam. Rather, the whole religion is essential and guides to the best way. However, the religious principles are divided into fundamental and details. The issues of growing the beard and shortening the garment come under the details, not the fundamentals. However, it is not permissible to call any of the issues of religion marginal. A person who says such a thing by way of belittling or mocking may be apostatizing from his religion. Allah (may He be Exaled) says, ﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿

The Messenger (peace be upon him) is the one who commanded that the beard should be let to grow and to trim the mustache. It is essential to obey him and abide venerably by his commands and prohibitions in all matters.

Moreover, Abu Muhammad ibn Hazm **narrated that the scholars hold consensus on the ordinance of letting the beard grow and trimming the mustache. Undoubtedly, happiness, salvation, pride, honor, and good consequences lie in obeying Allah (Exalted be He) and His Messenger (peace be upon him) while doom, loss, and bad consequences lie in disobeying Allah (Exalted be He) and His Messenger (peace be upon him). Similarly, wearing one's clothes above the ankles is obligatory because of the words of the Prophet (peace be upon him):**﴾ Whatever part of the lower garment hangs below the ankles is in the Fire. ﴿**(Related by Al-Bukhari in his Sahih)And he (peace be upon him) said,**﴾ There are three to whom Allah will not speak on the Day of Resurrection, nor even look at them, or praise them, and theirs will be a painful torment: the one who lets his lower garment hang below his ankles; the one who reminds others of things he has given to them; and the one who sells his product by means of false oaths. ﴿**(Related by Muslim in his Sahih).**

He (peace be upon him) said:﴾ Allah will not look at the one who lets his garment drag out of pride. ﴿**(Agreed upon by Al-Bukhari and Muslim)Therefore, it is the duty of a Muslim to fear Allah (Exalted be He) and shorten his garment above the ankles, whether it is a galabiyah, an izaar (lower garment, waist-wrapper), pants, or a cloak. He should not let it come down below his ankles.**

It is better for the clothing to be at the middle of the calf. If the isbaal (letting the garment hang below the ankles) is done because of pride or arrogance, the sin is more serious and if it is done carelessly without pride, it is still an evil action and the one who does it is sinful, according to the correct scholarly view. However, his sin is less serious than the sin of one who does it out of pride. Undoubtedly, isbaal is a means to arrogance even if the one who does it may claim otherwise. Indeed, the warning in the Hadith is general, so it is not permissible to take this matter lightly.

With regard to the story of Al-Siddiq **(may Allah be pleased with him) when he said to the Prophet (peace be upon him),**﴾ My izaar slips down unless I pay attention to it". In reply, the Prophet (peace be upon him) said to him, "You are not one of those who do it out of arrogance, ﴿**this applies to those whose case is like that of** Al-Siddiq **with regard to their garment that may slip down while he is free of arrogance and he tries to hold it. As for those who deliberately let their garment drag, this warning applies to them but not to people like** Al-Siddiq.

In addition to the warning mentioned above, isbaal is also a kind of extravagance. It also exposes the garment to dirt and impurities. Moreover, it is imitation of women. Thus, the Muslim should protect himself from that. Allah is the Source of strength and the Guide to the straight path.

(Part No : 6, Page No: 325)

Ruling on being attached to Awliya'

Q: Please advise concerning the ruling on being attached to the Awliya' (pious people) and worshipping them. Please warn the people against this.

A: Awliya' are the Mu'mins (believers), messengers (peace be upon them), their followers, the people of Taqwa (fearing Allah as He should be feared) and Iman (Faith), and those who obey Allah (Exalted be He) and His Messenger (peace be upon him). These are the Awliya', whether they are Arabs or non-Arabs, black or white, rich or poor, rulers or common people, men or women. Allah (Glorified be He) says: ﴿ No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ﴾﴿ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ﴾ **Those are the Awliya' of Allah, who obeyed Him and His Messenger (peace be upon him), and feared His Anger, so they fulfilled His Rights and refrained from His Prohibitions. Those are the Awliya' referred to in Allah's Saying:** ﴿ and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious). ﴾

They are not the charlatans and those who do supernatural acts and claim to possess false Karamahs (extraordinary events performed by a pious person). They are those who believe in Allah (Exalted be He) and His Messenger (peace be upon him) and obey them as previously mentioned, whether they have Karamahs or not.

The Sahabah (Companions of the Prophet) are the most pious of people and the best people after the prophets. However, most of them did not do any supernatural acts or have Karamahs. They had Iman, Taqwa and knowledge of Allah (Exalted be He) and religion, which made them in no need of Karamahs.

Allah (Glorified be He) says about the angels: ﴿ They speak not until He has spoken, and they act on His Command. ﴾﴿ He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴾ **Thus, it is not permissible for anyone to worship the messengers, angels or other Awliya'; make vows for them; offer sacrifices for them; ask them to cure the patients**

(Part No : 6, Page No: 326)

or grant us victory over the enemies and such forms of `Ibadah (worship), according to Allah's Saying: ﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾ **Allah (Glorified be He) also says:** ﴿ And your Lord has decreed that you worship none but Him. ﴾ **The word "decreed" here means "ordered". He (Exalted be He) also says:** ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾ **There are many Ayahs (Qur'anic verses) that stress this meaning.**

Similarly, it is not permissible to circumambulate around the graves of Awliya' or others, for circumambulation is restricted only to the Ka`bah. If a person circumambulates around the graves to get closer to its inhabitants, they have committed an act of Shirk (associating others with Allah in His Divinity or worship). The same applies to offering Salah (Prayer) for them, seeking their help or sacrificing animals for them. This is because Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾

However, asking a living person who is present to help you in a matter that they can do is not considered a form of Shirk. In fact, this is permissible, for Allah (Glorified and Exalted be He) says when relating the tale of Musa (Moses, peace be upon him): ﴿ The man of his (own) party asked him for help against his foe ﴾ **Allah (Exalted be He) also says:** ﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾ **The Prophet (peace be upon him) said:** ﴿ Allah continues to help His Servant as long as the servant helps his brother. ﴾ **There are many Ayahs and Hadith in this regard. Muslims have unanimously agreed on this matter. May Allah grant us success!**

Preventing Du`a' at the graves

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the dear brother, may Allah guide you! Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We received your letter dated 3/3/1974, may Allah guide you, and we already know the information included therein. May Allah bless your marriage. You asked us in your letter to supplicate to Allah for you at the grave of the Messenger (peace be upon him).

Please be advised that it is not permissible to supplicate at the graves, whether it is the grave of the Prophet (peace be upon him) or anyone else. Graves are not a place for answering Du`a' (supplication); it is only permissible to visit them, greet the dead, supplicate to Allah for them, and remember death and the Hereafter. We would like to remind you of this so that you are well-informed. You can refer to the Hadith of visiting the graves in the end of the chapter of funerals in the book entitled "Bulugh Al-Maram" in order to make sure of this. May Allah guide you and us to follow the Sunnah (whatever is reported from the Prophet) and to act according to what pleases Allah (Glorified be He) and draws us closer to His religion.

As-salamu `alaykum warahmatullah wabarakatuh.

President of the Islamic University in Madinah

(Part No : 6, Page No: 328)

The Sufi Simaniyyah Tariqah and Dhikr by playing the Duff

Q: Here in Sudan, we have a shaykh who has many followers who compete in serving and obeying him. They travel to visit him, thinking he is one of the Awliya' (pious people). He has established the Simaniyyah Tariqah (Sufi order). He has a large dome for his father under which his followers seek blessing and pay money willingly. They perform Dhikr (Remembrance of Allah) by playing the Duff (a tambourine-like instrument without bells), beating drums and reciting poetry. This year, the shaykh ordered them to visit the grave of another shaykh, so they all traveled, men and women, in a hundred car to carry out his order. What is your advice to them?

A: This is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and evil. Traveling to visit graves itself is a Munkar, according to the saying of the Prophet (peace be upon him), ﴿ Do not set out on a journey but to three Masjids: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). ﴾ **In addition, drawing close to the dead people through vows, sacrificial animals, Salah (Prayer), Du`a' (supplication), or seeking their help is considered Shirk (associating others in worship with Allah). It is impermissible for a Muslim to supplicate to a dead person or seek their help, even if they were great people such as Messengers (peace be upon them). It is also impermissible to seek the help of idols, trees, or planets.**

As for playing the Duff and beating drums to draw closer to Allah (Glorified be He), this is a rejected Bid`ah (innovation in religion). Many** Sufis **worship Allah (Exalted be He) in this way, which is a rejected Bid`ah that is not prescribed by Him. It is only permissible to use the Duff in weddings for women as a form of announcement, so that it is known that it is a wedding, not adultery.

Another Bid`ah and one of the means leading to Shirk is building on graves and turning them into Masjids. The Prophet (peace be upon him) forbade plastering graves, building over them, and sitting on them according to what was related by Imam Muslim **in his Sahih (authentic) Book of Hadith, on the authority of** Jabir ibn `Abdullah **(may Allah be pleased with him) that he said,** ﴿ The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them and building over them. ﴾ **He (peace be upon him) also said,** ﴿ May Allah curse the Jews and the Christians, for they have turned the graves of their Prophets into places of `Ibadah (worship). ﴾ **The graves should be an open area that have no buildings. It is impermissible to rub oneself against their walls seeking blessings in them, supplicating the dead, seeking their help, making vows for them or sacrificing animals for them. All these are deeds of Jahiliyyah (pre-Islamic time of ignorance).**

(Part No : 6, Page No: 329)

The Muslims should beware this. The scholars should advise this shaykh and tell him that his deeds are Batil (null and void) and Munkar. His recommendation for the people to seek the help of the dead and supplicate to them, not to Allah, is an act of major Shirk, may Allah forbid! The Muslims should not follow him, as `Ibadah should be dedicated to Allah alone; and He is the One whom we should supplicate. Allah (Exalted be He) says, ﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾ **He (Glorified be He) also says,** ﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾ **He calls them Kafirs (disbelievers), as they supplicated to other than Allah (Exalted be He), such as Jinn (creatures created from fire), angels, dead people, planets and idols. If a person supplicates to any of these, this is considered major Shirk. Allah (Exalted be He) says,** ﴿ "And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." ﴾ **Anyone who can resist this Munkar should do so. If the country is Islamic, it should prevent this and teach the people what Allah (Exalted be He) has ordained on them in the matters of religion, until this Munkar disappears. May Allah guide us all!**

(Part No : 6, Page No: 330)

Tijaniyyah Order

Q: We have so many followers of the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples), but I have known from your Program "Nur `ala Al-Darb" that it is an innovated Tariqah (Sufi order) that must not be followed. However, my family members recite the remembrance litanies of Shaykh Ahmad Al-Tijany, which is Salat-ul-Fatih (Remembrance from the Tijaniyyah order). They claim that Salat-ul-Fatih is the correct form of sending peace and blessings on the Prophet (peace be upon him); is this true? They also claim that whoever used to recite Salat-ul-Fatih and stop reciting it becomes a Kafir (disbeliever). They believe that if one cannot persist in reciting it and stops, no blame is there but if they are able to recite it and stop, they have turned into a Kafirs. I told my father that this is not correct and is not permissible but he accused me of being a follower of the Wahhabi order. Please, advise!

A: Undoubtedly, Tijaniyyah is an innovated Tariqah and Muslims are not permitted to follow innovated Tariqahs, whether the Tijaniyyah or any other. Rather, they must follow and adhere to what was revealed to the Messenger (peace be upon him), because Allah says:﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾**This means that Allah is telling the Prophet (peace be upon him) to tell the people to follow him, if they love Allah so that Allah will love them and forgive their sins. Allah (Glorified and Exalted be He) also says**﴿ [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! ﴾**Allah (Exalted be He) says:**﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾**Allah (may He be Blessed and Exalted) says:**﴿ And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴾**Paths refer to innovated Tariqahs, such as Bid`ahs (innovations in religion), whims, doubtful matters, and unlawful desires. Allah has obligated the people to follow His Straight Path, as shown in the Qur'an and the Sunnah, which was authentically reported from the Prophet. This is the Path that must be followed, not Tijaniyyah, Shadhliyyah, Qadiriyyah or other Tariqahs innovated by people. It is not permissible to follow these Tariqahs, except a practice which conforms to Allah's Shar` (Law). In this case, it is permissible to act according to this practice, because it conforms with the Purified Shar`, not because it is one of the practices of such and such Tariqah due to the previously quoted Ayahs (Qur'anic verses) and the following ones:**

(Part No : 6, Page No: 331)

﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴾**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴿ Whoever innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. ﴾**Agreed upon by Al-Bukhari and Muslimas narrated on the authority of** `Aishah **(may Allah be pleased with her). The Prophet (peace be upon him) said:**﴿ Whoever does any act for which there is no sanction from our behalf, that is to be rejected. ﴾**(Related by Muslim in his Sahih (authentic) Book of Hadith)) He (peace be upon him) also said during a Friday Khutbah (sermon):**﴿ And then, the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance given by Muhammad (peace be upon him). And the most evil affairs are their innovations; and every Bid`ah is error. ﴾**(Related by Muslim in his Sahihas narrated on the authority of** Jabir ibn `Abdullah **(may Allah be pleased with them both)). There are several Hadiths conveying the same meanings. Salat-ul-Fatih is, indeed, the form of sending peace and blessings on the Prophet, as they claim. However, its wording was not reported from the Prophet (peace be upon him), because it says: "O Allah! Send peace and blessings on our master and Prophet Muhammad, Al-Fatih (the Opener) of what is closed, the Seal of what preceded him, and the one who supported Al-Haqq (the Truth) with the Al-Haqq." This wording was not reported in any Sahih Hadiths (authentic Hadith) in which the Prophet (peace be upon him) explained the form of sending peace and blessings on him when the Sahabah (Companions of the Prophet) asked him about it. Thus, it is prescribed for Muslims to send peace and blessings on the Prophet (peace be upon him) using the wording, which he ordained for them and taught them without any innovations.**

Such wordings were detailed in what was authentically reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ka`b ibn `Ujrah **(may Allah be pleased with him) who narrated that the Sahabah (may Allah be pleased with them) said:**﴿ O Messenger of Allah,

Allah has ordered us to send peace and blessings on you, how should we do that? He (peace be upon him) said: Say: O Allah! Send peace on Muhammad and the family of Muhammad as You sent peace on Ibrahim and the family of Ibrahim, for You are Praiseworthy and Glorified. O Allah! Send blessings on Muhammad and the family of Muhammad as You sent blessings on Ibrahim and the family of Ibrahim, for You are Praiseworthy and Glorified. ❳**Another wording was authentically reported inthe Two Sahihon the authority of** Abu Humayd Al-Sa`idy **(may Allah be pleased with him) from the Prophet (peace be upon him) who said:**

❲ Say: O Allah! Send peace on Muhammad, his wives, and offspring as You sent peace on the family of Ibrahim. Send blessings on Muhammad, his wives, and offspring as You sent blessings on Ibrahim and the family of

Ibrahim, for You are Praiseworthy and Glorified. ❳In a third Hadithrelated by Muslim in his Sahihon the authority of Abu Mas`ud Al-Ansary (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said:

❲ Say: O Allah! Send peace on Muhammad and the family of Muhammad as You sent peace on the family of Ibrahim. Send blessings on Muhammad and the family of Muhammad as You sent blessings on the family of Ibrahim in the Worlds. You are, indeed, Praiseworthy and Glorified. ❳These Hadiths and others conveying the same meaning show the wording of sending peace and blessings on the Prophet (peace be upon him), which he has prescribed for his Ummah (nation based on one creed).

As for Salat-ul-Fatih, even if its intended meaning may be correct in general, it is not permissible to recite it and refrain from reciting what was authentically reported from the Prophet (peace be upon him) regarding how should we send peace and blessings on him, of which we are ordered. Even more, the phrase "The Opener of what is closed" is broad in meaning and can be falsely explained by those who follow their whims. Allah is the One Who grants success!

Ruling on seeking treatment from the Sufis

Q: Some people who are possessed are taken to Sufi shaykhs for treatment. They treat them using incense, incantations, and amulets and then their condition improves. What is the ruling of Shari`ah (Islamic law) on this?

A: Possessed people should never be taken to such deviants. Rather, they should be taken to righteous people among the reciters of the Qur'an who are well-versed in the treatment of such cases. They can recite Ayahs (Qur'anic verses) over the patient, blow over them, and use beneficial, lawful means to exorcize them. Allah has made a reason for everything and a remedy for every ailment. Jinn (creatures created from fire) are mostly exorcized - with Allah's Will - when a pious, knowledgeable believer known for uprightness and sound `Aqidah (creed) recites recommended Ayahs over the possessed and blows over them while rebuking the Jinn. Under no circumstances should a Muslim ever go to such deviant** Sufis **who are notorious for their Bid`ah (innovation in religion), aberrations, and superstitions. A Muslim should neither visit them nor seek their treatment, for they may harm their visitors and drag them into their Bid`ah practices and superstitions.** Sufis **mostly resort to Bid`ah and superstitions, and most of them worship their so-called shaykhs along with Allah, seek their help, make vows to them, and invoke them for support, whether they are alive or dead. Thus, deviant Sufis are in a dangerous state and only few among them have been able to remain uncorrupted. There is neither might nor power except with Allah!

May Allah grant us and them insight and guidance to the correct way of treating such cases, described in the Qur'an and the Sunnah (whatever is reported from the Prophet). It is the way followed by the Sahabah (Companions of the Prophet, peace be upon him) and those who diligently follow in their footsteps. This is the Straight Path - that is, Allah's Din (religion of Islam) which was revealed to His Messenger (peace be upon him). Likewise, it is not permissible for any person, whether possessed or suffering other diseases, to seek treatment from sorcerers, charlatans, or soothsayers who claim knowledge of Ghayb (the Unseen), worship anyone other than Allah, and treat patients using unlawful means prohibited by Allah (Glorified and Exalted be He).

(Part No : 6, Page No: 334)

Slaughtering for other than Allah

Q: Is it permissible to slaughter for other than Allah? People here slaughter animals for a person named Magly. When we ask them about him, they say he is a prophet of Allah. Please, advise. May Allah bless you!

A: Slaughtering for other than Allah (Exalted be He) is an abominable act and one of major Shirk (associating others with Allah in His Divinity or worship), whether it is made for a prophet, Waliy (pious person), planet, jinni (creature created from fire), idol, or other than that, for Allah (Glorified be He) says: ﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿ **Thus, Allah (Glorified be He) has mentioned that slaughtering animals should be for Allah (Exalted be He) as the Salah (Prayer). Therefore, whoever slaughters for other than Allah will be like whoever offers Salah for other than Allah (Glorified and Exalted be He) and is thus committing an act of Shirk. Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him):** ﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴿ **This is because Salah and slaughtering are two great acts of worship.**

Accordingly, whoever slaughters for deceased people, prophets, planets, idols, jinn, or angels commits an act of Shirk. The same applies to offering Salah, appealing, or vowing for them, for all these are acts of Shirk. Allah (Glorified be He) says: ﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿ **Moreover, He (Glorified and Exalted be He) says:** ﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿ **Allah (Glorified be He) also says:** ﴾ And your Lord has decreed that you worship none but Him. ﴿

Worship is the due right of Allah (Exalted be He) and slaughtering is an act of worship exactly like Salah. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾ Allah has cursed the one who slaughters for other than Him. ﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadithand reported by** `Aly **(may Allah be pleased with him)) Therefore, you should admonish those who observe this act and inform them that it is an act of major Shirk and that they have to quit it. It is not permissible for them to slaughter animals for other than Allah (Exalted be He) in the same way that they are not permitted to observe Salah for other than Him. This advice is a way of helping one another in virtue and piety, disapproving evil, and calling to sincerely worship Allah (Exalted be He).**

(Part No : 6, Page No: 335)

It is also part of Tawhid (belief in the Oneness of Allah) that should be devoted to none but Allah (Glorified and Exalted be He). It is the duty of scholars, knowledge seekers, and Muslim Imams (rulers), who have to cooperate in righteousness and piety, admonish whoever observes Shirk until Tawhid becomes established, and eliminate the means leading to Shirk. May Allah grant all people guidance and success!

Ruling on slaughtering animals when completing the construction of a Masjid

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable son

May Allah guide him to all good! Amen

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I read your letter and understood the questions sent to you from one of your Muslim brothers in Sierra Leone. You requested to have them answered. Here are the questions and their answers:

Q 1: When the construction of a Masjid (mosque) is completed, some people claim that it is not permissible to deliver a Friday sermon or offer the obligatory Salah (Prayer) there until some cows or sheep are bought and slaughtered, and people are invited to eat from the offerings. Without doing this, people claim that the Imam (the one who leads congregational Prayer) of the Masjid will die before his appointed time of death in case he leads people in Salah there.

A: This is a groundless claim and a false belief. We should admonish those who believe or do so, because this is a Bid`ah (innovation in religion) and every Bid`ah is Dalalah (deviation from what is right). The Prophet (peace be upon him) said in the authentic Hadith:❨ He who does any act for which there is no sanction from our behalf, that is to be rejected. ❩(Related by Imam Muslim in his Sahih (authentic) Book of Hadith)

(Part No : 6, Page No: 336)

Q 2: The permissibility of translating the Friday sermon from Arabic into other languages

A: There is nothing wrong with that. I already wrote a letter to those who posed this question and explained the answer supported with evidence. A copy of this letter is enclosed.

Q 3: When people gather to take Sadaqah (voluntary charity), they place their hands on the Sadaqah and one of them supplicates for the person giving Sadaqah while the rest say 'Amen' loudly.

A: This behavior should be avoided, for it is a Bid`ah. As for supplicating to Allah for the person giving Sadaqah without placing the hands on the Sadaqah to be given and without raising voices in the manner mentioned, it is permissible. The Prophet (peace be upon him) said:❨ "Requite him who does a favor to you, but if you are unable to requite him, go on supplicating to Allah for him until you see that you have requited him adequately." ❩(Related by Abu Dawud and Al-Nasa'y with an authentic Sanad (chain of narrators))

May Allah make us understand His religion, hold fast to it, and avoid violating it; indeed He is the Most Generous! As-salamu `alaykum warahmatullah wabarakatuh!

Ruling on transferring Masjid's stones to a house for gaining their blessings

From `Abdul `Aziz Bin `Abdullah Ibn Baz to His Excellency the honorable brother: H. M. R.

May Allah grant you all success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your noble letter dated in 17/10/1392 A.H. The concerned letter involved a question about

the ruling on transferring the stones of a very old Masjid (mosque) that was destructed by floods. Is it permissible for a person to take the stones of such a Masjid to their house and keep them in their possession? It is worth mentioning that such a Masjid might have contained a grave.

(Part No : 6, Page No: 337)

My answer is: When a Masjid is ruined because of floods or any other reason, it is prescribed for the people of its area to reconstruct it and start performing Salah (Prayer) in it again. This is because the Prophet (peace be upon him) said:❪ Whoever builds a Masjid for the sake of Allah, Allah will build a house for him in Jannah (Paradise). ❫Moreover, `Aishah (may Allah be pleased with her) said:❪ The Messenger of Allah (peace be upon him) commanded us to build Masjids (mosques) in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed. ❫(Related by Ahmad, Abu Dawud, and Ibn Majah with a good Sanad (chain ofnarrators)).

The Prophet thus instructed that Masjids have to be built where different tribes live and in all quarters etc. There are many other Hadiths on the merits of constructing Masjids. To come to the point, if there is another Masjid in the same quarter where the Masjid mentioned in the question is located and it suffices the needs of the people of the area; such stones and debris are to be used for another Masjid at another quarter that needs them. It is thus Wajib (obligatory) on the authorities i.e. Judge, prince, or head of tribe etc., of the area where the concerned Masjid is, to deal with the matter and transfer such debris to be used for constructing the other Masjids that need it. However, such authorities may also decide to sell the debris in question and spend its value on some of the Muslims' interests. It is worth mentioning that none of the people of the area are permitted to take any of the stones or debris of the Masjid in question unless they are permitted by the authorities. On the other hand, if there is a grave in such a Masjid, it has to be exhumed, and the bones, if any, should be moved to the cemetery of the quarter and buried there. This is because, according to Shari`ah (Islamic law), it is impermissible to locate graves inside Masjids or to build Masjids over the graves for this is a means leading to Shirk (associating others with Allah in His Divinity or worship). Indeed, excessive reverence of the dwellers of the graves took place in most of Muslim countries long time ago. Anyway, it is authentically reported that the Prophet (peace be upon him) commanded his Sahabah (Companions) to exhume the graves that were at the location where the Masjid of the Prophet (peace be upon him) was built.Moreover, it is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) said:❪ May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship. ❫In addition, it is related inSahih Muslimon the authority of Abu Marthad Al-Ghanawy (may Allah be pleased with him) that the Prophet (peace be upon him) said:❪ Do not pray while facing towards the graves and do not sit on them. ❫Besides, it is related inSahih Muslimfrom Jundub ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said:❪ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that. ❫On the other hand, it is related in the Two Sahih Books of Hadithon the authority of Um Salamah and Um Habibah (may Allah be pleased with them both) that when they told the Prophet (peace be upon him) that they saw a church in Abyssinia that contained pictures, he (peace be upon him) said:❪ When a pious person among those people died, they built a place of worship on their grave, and then decorated it with such pictures. They would be the worst of creatures on the Day of Judgment in the sight of Allah. ❫Finally, it is related in Sahih Muslimon the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with

(Part No : 6, Page No: 338)

them both) that he said:❪ The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them. ❫A l-Tirmidhy(may Allah be merciful with him) added in a narration that he related and whose Sanad (chain of narrators) is Sahih:❪ ... and inscribing on them. ❫All the Hadiths mentioned above signify the prohibition of constructing Masjids or any other buildings over the graves, performing Salah in them, plastering them, etc. The same ruling applies to putting curtains on the graves, inscribing on them, perfuming them, incensing them, and placing flowers over them. This is because all the foregoing are means of showing excessive reverence to graves and associating its dwellers with Allah in His Divinity and worship. Muslims, especially their authorities, thus have to beware of all this and warn each other against it. In fact, such an obligation is more emphasized with regard to Muslim authorities as their responsibility is greater, because they are more able than others to remove these and other Munkars (things which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Conversely, it is because they are lenient

and due to the negativity of many religious figures such evils increased and spread in most of Muslim countries. Consequently, many people committed Shirk and did exactly as had been done by people of Jahiliyyah (pre-Islamic time of ignorance) who worshiped idols such as Al-Lat, Al-`Uzza, Manat, etc.. They said as Allah tells about them in the Glorious Qur'an:﴾ These are our intercessors with Allâh. ﴿,﴾ We worship them only that they may bring us near to Allâh. ﴿To make it more clear, scholars mentioned that if a grave is placed in a Masjid, it is Wajib that the grave is exhumed and taken away from the Masjid. On the contrary, if a grave is in a certain place and a Masjid is built over it, the Masjid should be demolished and removed, for it is the reason for the existence of Munkar. This is because the Messenger (peace be upon him) warned against building Masjids over graves, cursed the Jews and the Christians for doing so, forbade his Ummah (nation) to imitate them, and said to `Aly (may Allah be pleased with him):﴾ Spare no portrait unwiped out, and leave not a high grave unleveled. ﴿I ask Allah to set right the affairs of all Muslims, bestow upon them the sound understanding of their Din (religion), set right their authorities, unify their word on righteousness, guide them to apply the rulings of Shari`ah, and beware of all that opposes it. Verily, Allah is the Most Bountiful, the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and all those who follow his way until the Day of Recompense.

Those who have no shaykh

Q: It is widespread among some people that whoever does not take knowledge from a certain shaykh, Satan will be his shaykh. What is your advice for them?

A: This is a common misconception posed by some Sufis **to encourage people to join them and pattern after them in their aberrant acts and religious innovations. Accordingly, whoever understands his religion by attending Halaqahs (learning circles) and contemplating the Qur'an and Sunnah (whatever is reported from the Prophet) can not be accused of following Satan. Rather, he is endeavoring to seek knowledge and attain much benefit.**

However, a knowledge seeker should adhere to scholars who are noted for their sound `Aqidah (creed) and conduct. He may ask them about whatever confuses him, for whoever does not resort to people of knowledge will tend to blunder and become extremely confused. But, if a person persists in attending the Halaqahs and listening to lessons from people of knowledge, they will achieve much benefit and welfare, even if they do not follow a particular shaykh. There is no doubt that whoever attends Halaqahs, listens to Friday Khutab (sermons), other Khutab delivered on different occasions, and lectures presented in Masjids (mosques) will be following many shaykhs, even if he is not affiliated to a specific one whom he patterns and follows.

This is an abominable Munkar (an act disapproved by Islamic law)

Q : A Sheikh tells his disciple who wants to study in Europe, when seeing him off: O my son, when your soul entices you to do a sin, there you should remember your Sheikh so Allah will turn you away from sin and immorality. Is this an act of associating others in worship with Allah?

A : This is an abominable Munkar (an act disapproved by Islamic law) and associating others in worship with Allah (Glorified and Exalted be He), because in such a case the disciple rushes to his Sheikh to save him from this thing. The Sheikh should have advised him to mention Allah (Exalted be He) and ask his Lord to help and grant him success. He should have advised him to hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all his affairs]. Concerning the advice given to the disciple by his Sheikh to remember him, this is one of the mistakes committed by extremist Sufis, who instruct their disciples and students to worship them beside Allah (May He be Exalted), to seek their help, and to trust them in fulfilling their needs and dispelling their distress. This act falls under Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). We seek refuge with Allah from this.

It is obligatory for the disciple to fear Allah (Exalted be He) and rush to complain to Him about all that concerns him and to ask Him to grant him help and guidance. It is Allah, not this man's Sheikh, Who can benefit him. Allah is the One sought for help.

The Kharijites are not among the supporters of Imam `Aly

From `Abdul `Aziz Bin `Abdullah Ibn Baz to our dear brother, may Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have received your message in which you informed me about a book issued by a Sheikh of the Ibadhiyyah (a Muslim sect) in Algeria entitled "Kharijites are the supporters of `Aly" (may Allah be pleased with him), which made you suspect many of the facts you previously believed.

In this regard, I inform you that the Kharijites were not the supporters of Imam `Aly; rather, they were his opponents. He fought against and killed a large number of them. They accused him of apostasy and considered it lawful to kill him (may Allah be pleased with him). Imam `Aly was killed by Ibn Muljim, who was one of them. The Kharijites were a wicked sect who considered a Muslim who commits sins to be a Kafir (disbeliever). They opined that disobedient Muslims will abide in Hellfire forever and that they will not come out of it; the same as disbelievers. The Prophet (peace be upon him) warned us against them and told us that they quickly pass through (the teachings of) Islam just like an arrow passes through prey.

Abu Hurayrah (may Allah be pleased with him) was upright and trustworthy as other Companions (may Allah be pleased with them), according to the viewpoint of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Moreover, he was the Companion who memorized most of the Hadiths of Allah's Messenger (peace be upon him). Neither `Umar nor any other Companion accused him of belying. Rather, they quoted his Hadiths as evidence and acted in accordance with them.

Thus, the mentioned author has committed a great sin by telling lies about the Companions (may Allah be pleased with them). Accordingly, one cannot depend on him or his book. This book should be burnt, if the case is as you have mentioned.

His Eminence Sheikh `Abdul-Qadir Shaybah Al-Hamd is a trustworthy and is well-known to us. He is one of the scholars of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). I ask Allah (may He be Praised) to guide us all to what pleases Him. Allah is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

(Part No : 6, Page No: 342)

Comment on what was broadcast on a radio program concerning the existence of Allah (may He be Praised)

From `Abdul `Aziz Bin `Abdullah Ibn Baz to our dear brother, His Excellency the Undersecretary of the Ministry of Information for Radio Affairs,

may Allah guide him to what pleases Him, amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Please find the attached memorandum sent to me by a brother in which he mentions that he heard on Monday 28/6/1411 A.H. from 07:20 to 07:25 a person asking his father about Allah (may He be Praised). The father answered that Allah (may He be Praised) exists everywhere and at all times. There is no doubt that this is a Batil (null and void) answer. This is the claim of those who commit Bid`ah, such as Al-Jahmiyyah (A Muslim sect), Al-Mu'tazilah, and those who adopted their way.

The correct viewpoint adopted by Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) is that Allah (may He be Praised) is established above the `Arsh (Allah's Throne) and above all His creatures as supported by Qur'anic Ayahs, Prophetic Hadiths, and Ijma` (consensus) of the Salaf (righteous predecessors) as Allah (Glorified and Exalted be He) says:﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿Allah (may He be Praised) repeated this in six other Ayahs in His Glorious Book. "Istawâ'", according to the viewpoint of the scholars of Ahl Al-Sunnah wal-Jama`ah, means ascending and rising over the Throne in a way that befits the Magnificence of Allah (may He be Praised) whose manner is not known to none but Allah. Such was the reply of Imam Malik (may Allah be merciful with him) when he was asked about this:

Istiwa' (Allah's rising over the Throne in a manner that befits Him) is well-known, the manner is unknown, believing in it is obligatory and asking about it is Bid`ah (innovation in religion). What he meant (may Allah be merciful with him) is asking about how Allah rose above the Throne. He quoted this account from his Sheikh, Rabi`ah ibn Abu `Abdul-Rahman, from Um Salamah (may Allah be pleased with her). Also, it is the viewpoint of all Ahl Al-Sunnah wal-Jama`ah of the Companions (may Allah be pleased with them) or those who came after them of Muslim scholars. Allah (may He be Praised) has mentioned in other Ayahs that He is the Most High, as He (may He be Praised) says:﴾ So the judgement is only with Allâh, the Most High, the Most Great! ﴿Allah (Glorified and Exalted be He) also says:

(Part No : 6, Page No: 343)

﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿Allah (Glorified be He) also says:﴾ and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. ﴿There are many Ayahs in the Noble Qur'an wherein Allah (may He be Praised) mentions His Rising. This coincides with the evidence cited in the Ayahs about Istiwa' (Allah's rising over the Throne in a manner that befits Him). According to what we have just mentioned, it should be known that the claim of the people who commit Bid`ah that Allah (may He be Praised) exists everywhere and at all times is mere falsehood. It is the creed of Al-Hululiyyah who is a misleading sect that adopts Bid`ahs (innovations in religion). Moreover, this viewpoint is Kufr (associating others in worship with Allah), misleading, and belying Allah and His Messenger (peace be upon him) regarding what was reported authentically from him that his Lord is in heaven, such as his saying (peace be upon him):﴾ Do not you trust me though I am the trustworthy man of the One in the Heavens...? ﴿This is also mentioned in the Hadiths of Isra' (Night Journey) and Mi`raj (Ascension to Heaven).

I hope that this message will be broadcast on the radio program at the mentioned time as well as at other times so that the one who claimed this may know about it.

May Allah be pleased with your obedience and bless your efforts!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

On mixing with those who do not abide by the rites of Islam

This message was sent to us by a questioner from Diyala, Iraq. It is a long message containing a problem faced by many people, in which he says:

"I am a young Muslim man. I worship Allah and I want to act in accordance with the Book of Allah and the Sunnah of His Messenger (peace be upon him). However, the problem is that I live among people most of whom do not pray or fast or pay Zakah (obligatory charity). They engage in Bid`ah and novelties. They swear by things other than Allah (Exalted be He) and make vows to other than Him. Some people express disbelief (Kufr) in Allah and His Messenger (peace be upon him) in their words. I am in middle school and most of the students are bad mannered and do not obey the commands of Allah. There are girls with us who do not wear Hijab (veil), and the female teachers are the same, so that it is so easy to commit evil and unlawful actions, in addition to other things that take too long to explain. However, my father does not let me leave school. I want to leave this school and get away from this environment, and work in farming and worship Allah far away from the evil of people, but my father does not let me do this. I want to ask whether it is permissible for me to leave school. Is it permissible for me to leave this country and move to another, even if my father opposes this? Please, advise. May Allah guide you!

A : If the reality is as you mentioned, you must leave this school, beware of its evil, and keep away from it and the people who do that in order to protect your religious commitment, belief and morals from the male and female evil-doing students and this bad society. You must do your utmost to move to a safe school or a safe city or a farm or somewhere that is farthest from danger to your religious commitment and morals. This is what you must do, even if your father does not agree, because the Prophet (peace Allah be upon him) said:❨ Submission is obligatory only in what is good (and reasonable). ❩The Prophet (peace be upon him) also said:❨ There is no submission in matters involving disobedience to Allah or attaining His displeasure. ❩Sitting among evil-doers, people of Shirk (associating others with Allah in His Divinity or worship) and those who do not pray, and sitting among girls who make a wanton display of their beauty and are unveiled exposes one's beliefs and morals to serious dangers, so it is not permissible

for a Muslim to remain in this environment. Rather, a Muslim must beware of this environment and move away from it to a better and safer society for his religious commitment even if he has to travel from one city to another, such as going to Makkah or Madinah in order to study in Al-Masjid Al-Haram or Al-Masjid al-Nabawi, where there are teachers who are people of knowledge, virtue and sound `Aqidah (creed). This is so regardless of his parents' approval, because obedience to parents is only with regard to that which is right and proper, not in matters of sin and disobedience, as stated above. Allah is the One Whose help we seek.

Permission was asked by `Aishah (may Allah be pleased with her) to enter Al-Ka`bah and the Prophet's reply

Q : I hope Your Eminence will remind Muslims of what Allah's Messenger (peace be upon him) said to `Aishah concerning Al-Ka`bah.

A : It is authentically reported from the Prophet (peace be upon him) that he said to `Aishah **(may Allah be pleased with her):** ﴾ Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have ordered that Al-Ka`bah be demolished and would have been rebuilt on the foundations (laid) by Ibrahim (Abraham), and I would also have given it two doors: a door for entering and another for exiting. ﴿ **The Prophet (peace be upon him) neither demolished** Al-Ka`bah **nor moved** Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) **into it for fear of turmoil. This indicates that it is obligatory to take public interest into consideration and to give priority to supreme interest - which is attuning the hearts and fixing them steady on Islam - over the less interest which is rebuilding** Al-Ka`bah **on the foundations (laid) by Ibrahim.**

It is authentically reported from the Prophet (peace be upon) that he said to `Aishah **(may Allah be pleased with her) upon asking his permission to enter** Al-Ka`bah: ﴾ Pray in the Hijr, for it is a part of the House (the Ka`bah). ﴿

The meaning of the supplication "Wa habb al-musi'ina minaa li'l-muhsinin" i.e. forgive the wrongdoers among us for the sake of the good doers.

Q : Sister F.S.S from `Unayzah in the Kingdom of Saudi Arabia asks: What is the meaning of this supplication: "Wa habb al-musi'ina minaa lil-muhsinin (And forgive the wrongdoers among us for the sake of the righteous)"?

A : It is a request from Allah (Exalted be He) to forgive the Muslims who do wrong for the sake of those who do good. There is nothing wrong with that, because keeping company with righteous people and sitting with them are among the means of forgiveness for the Muslim who does wrong. They are the people whom companions are never harmed by them. It is authentically reported that Allah's Messenger (peace be upon him) said:(The similitude of a good companion is that of the owner of musk. The owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odor. The similitude of a bad companion is that of the one who blows the bellows. He would either burn your clothes or you will have to smell its repugnant odor.)**However, it is not permissible for a Muslim to rely on such things to expiate his evil actions. Rather, he must repent continually from all his sins, check himself, and strive to control himself for the sake of Allah, so that he does what Allah (Exalted be He) has commanded and avoids what He has forbidden hoping for Allah's forgiveness; so he should beseech Allah (Exalted be He) not to leave him to his own devices and not to judge him by his deeds. Hence, the Messenger of Allah (peace be upon him) said:**("Be just, moderate, hopeful, and know that no one of you will enter Paradise by virtue of his deeds alone." They said, "Not even you, O Messenger of Allah?" He said, "No, not even me unless Allah bestows His Mercy and bounty upon me.")

May Allah grant us success!

Is the Hadith of "seven persons whom Allah will shade under His shade when there will be no shade other than that of Him " confined to men?

Q : A brother from the scientific Institute in Hawtah Banu Tamim, Kingdom of Saudi Arabia, asks in his question whether the Hadith of "seven persons whom Allah will shade under His shade when there will be no shade other than that of Him" is confined to men exclusively, or that women fulfilling such acts will gain the reward mentioned in the Hadith?

A : The virtue mentioned in the Hadith is not confined to men, but rather is applicable to both men and women. A young lady who grew up worshiping Allah (Exalted be He) falls under this rule. The same applies to women who love each other for the Sake of Allah: a lady who is seduced by a man of high standing and beauty but she says, 'I fear Allah': a woman who gives charity out of lawful gain whose right hand does not know what the left has given: and a woman who remembers Allah in private and her eyes shed tears. Leadership and leading congregational prayers in mosques are among the characteristics of men. It is better for a woman to offer prayer in her house as stated by authentic Hadiths related from the Messenger of Allah (peace be upon him).

May Allah grant us success.

Ruling on using newspapers as a tablecloth

Q: Is it permissible to use newspapers as a tablecloth? If this is not permissible, what should we do with them after reading them?

A: It is not permissible to use newspapers as a tablecloth during a meal. Similarly, they should not be used to wrap things in and should not be treated with any other kind of abusive manner, if they include any Ayahs (Qur'anic verses) or Dhikr (remembrance of Allah). If that is the case, they should be kept in a suitable place, burnt, or buried in clean ground.

Ruling on wearing circular-shaped gold jewelry for women

Q: Some women have doubts about the Fatwa (legal opinion issued by a qualified Muslim scholar) of the prominent Shaykh Muhammad Nasir Al-Din Al-Albany, the Muhaddith (Hadith scholar) of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) in his book "Adab-ul-Zefaf" (Etiquette of the Wedding), about the prohibition of wearing circular-shaped gold jewelry in general. Some women have refrained from wearing it, describing the women who wear it as misguided. What is your opinion on wearing the circular-shaped gold jewelry in particular? We urgently need your Fatwa, for the matter has grown so bad and problematic. May Allah forgive you and increase you in knowledge!

From **Doha**

A: It is permissible for women to wear circular and non-circular-shaped gold, because Allah (Exalted be He) says: (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? **Allah (Glorified be He) mentions that ornaments, including gold, feature women.It was also related by Ahmad, Abu Dawud, and Al-Nasa'y with good Sanad (chain of narrators) on the authority of Amir Al-Mu'minin (Commander of the Believers), `Aly ibn Abu Talib(may Allah be pleased with him), that the Messenger (peace be upon him) said:** These two (gold and silk) are forbidden for the males of my Ummah (nation based on one creed). **According to another narration by Ibn Majah,the following was added:** ...and lawful for the females.

It was also related byAhmad, Al-Nasa'y, Al-Tirmidhy, and Abu Dawud who ranked it as Sahih (authentic) along with Al-Hakim, Al-Tabarany, and Ibn Hazm on the authority of Abu Musa Al-Ash`ary(may Allah be pleased with him) that the Prophet (peace be upon him) said:** Gold and silk are permitted for Muslim females and prohibited for males. **However, the Hadith is criticized for the interruption between** Sa`id ibn Abu Hind and Abu Musa, **but there is no certain foundation for that criticism. We have already mentioned those who ranked it as Sahih. Supposing the validity of the mentioned cause of criticism, the Hadith is supported by other texts of authentic Hadith according to the well-known rule for the Hadith scholars.

Scholars from among the Salaf (righteous predecessors) used to apply this rule.

Some scholars conveyed consensus on the permissibility of wearing gold for women. Following are some of these views to illustrate the matter:

Al-Jassas **said in his Tafsir (exegesis of the meanings of the Qur'an) [vol. 3, p. 388] about gold: "The reported Hadith from the Prophet (peace be upon him) and the Companions about its permissibility for women are clearer and more famous than the views supporting its prohibition. The meaning of the Ayah (Qur'anic verse) which we have mentioned proves its permissibility for women. Wearing jewels for women has spread from the time of the Prophet (peace be upon him) and his Companions until our very day and no objection is recorded to this. Thus, Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) cannot discredit this widely practiced behavior."**

Also, Al-Kaya Al-Harasy **said in his Tafsir [vol. 4, p. 391] of the following Ayah:** (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women) **"It implies the permissibility of wearing jewels for women. Indeed, the consensus is held on this point and the reports in this regard are countless."**

Al-Bayhaqy **said in "Al-Sunnan Al-Kubra" [vol. 4, p. 142], when he mentioned some Hadith that indicate the permissibility of wearing gold and silk for women without further details: "These reports and the like indicate the permissibility of wearing jewelry for women. The consensus on its permissibility proves the abrogation of the reports indicating the prohibition of wearing jewelry in particular.**

Al-Nawawy **said in "Al-Majmu`" [vol. 4, p. 442]: "According to the consensus of scholars, women are permitted to wear silk and gold and silver jewelry as proven by the authentic Hadith reported in this regard."**

He also said [vol. 6, p. 40], "Muslims hold consensus on the permissibility of wearing all kinds of jewelry made of gold and silver for women, such as neckbands, necklaces, rings, bracelets, anklets, and all that they are used to wear around the neck or elsewhere without any objection to this."

He also said in "Sahih Muslim" (Commentary on the Sahih Book of Hadith of Imam Muslim), **chapter "The prohibition of wearing gold rings for men and the abrogation of its permissibility at the beginning of Islam": "Muslims hold consensus on the permissibility of wearing gold rings for women."**

Al-Hafizh Ibn Hajar **(may Allah be merciful with him) said in his explanation of the following Hadith reported on the authority of** Al-Bara': ❨ The Prophet (peace be upon him) has forbidden us from seven: He forbade us (from wearing) gold rings... ❩**vol. 10, p. 317]: "The prohibition of wearing gold rings is restricted to men to the exclusion of women. Indeed, consensus was held on the permissibility of wearing gold for women."**

In addition to the previous two Hadith and the consensus reported by the above-mentioned scholars, the following Hadith give further support to the permissibility of wearing gold for women, whether circular-shaped or not:

1.Abu Dawud and Al-Nasa'y related on the authority of `Amr ibn Shu`ayb from his father from his grandfather:❨ A woman came to the Prophet (peace be upon him) accompanied by her daughter, who was wearing two heavy gold bangles in her hands. He said to her: Do you pay Zakah (obligatory charity) on them? She said: No. He then said: Would you be pleased when Allah puts two bangles of fire in your hands? Thereupon, she took them off and placed them before the Prophet (peace be upon him), saying: They are for Allah and His Messenger. ❩**Thus, the Prophet (peace be upon him) explained to her the legal necessity of paying Zakah on the two mentioned kinds of adornments. He did not rebuke her for allowing her daughter to wear them, which indicates the permissibility of wearing gold even if circular-shaped. This Hadith is authentic and its Sanad is good as commented by Al-Hafizh in "Al-Bulugh".**

2. It was related inSunan Abu Dawud with an authentic Sanad on the authority of `Aishah (may Allah be pleased with her) that she said:❨ An ornament was gifted to the Prophet (peace be upon him) by the Negus; a golden ring with an Abyssinian stone. The Messenger of Allah (peace be upon him) picked it up with a stick turning away from it or with some of his fingers then summoned Umamah, the daughter of Abu Al-`As and the daughter of his daughter Zaynab, and said: O girl, take this and use it as an adornment. ❩**Thus, the Prophet (peace be upon him) gave a ring to** Umamah, **which was circular-shaped gold, saying, "use it as an adornment". This text proves the permissibility of wearing circular-shaped gold.**

3. It was related byAbu Dawud, Al-Daraqutny, and Al-Hakimwho ranked it as Sahih Hadith in "Bulugh Al-Maram":❨ On the authority of Um Salamah (may Allah be pleased with her) who narrated that she used to wear adornments of gold and asked: O Messenger of Allah, is it a treasure? He said: If you pay its Zakah, it will not be a treasure. ❩

As for the Hadith whose outward meanings indicate the prohibition of wearing gold for women, they are Shadh Hadith (Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) and contradictory to the most correct and proven reports. Scholars of Hadith decided that the Hadith reported in this regard have good Sanad,

but are contradictory to more authentic Hadith. Since we cannot reconcile between them and the dates of these Hadith are not known, therefore they are considered Shadh Hadith. Thus, they are not reliable proofs and cannot be acted upon accordingly. Al-Hafizh Al-`Iraqy **(may Allah be merciful with him) said in "Al-Alfiyyah":**

In the Shadh Hadith, a trustworthy narrator contradicts	**a group of trustworthy narrators as defined by Al-Shafi`y**

Al-Hafizh Ibn Hajar **said in "Al-Nukhbah", "If the Hadith is in conflict with a more preponderant Hadith, the most preponderant is the Mahfuzh (authentic) and the other is the Shadh."**

Hadith scholars state that a precondition of the authenticity of Hadith is not to be Shadh. No doubt, the reported Hadith on the prohibition of gold for women, if we suppose the validity of their Sanad, cannot be reconciled with other authentic Hadith that indicate the permissibility of gold for women, while the dates of these Hadith are not known. Thus, it is obligatory to judge them as Shadh and invalid, according to this substantial legal rule for scholars.

Our Muslim brother Shaykh Muhammad Nasir Al-Din Al-Albany **in his book "Adab-ul-Zefaf" was trying to reconcile the Hadith of permissibility and prohibition, interpreting the Hadith of prohibition to mean the circular-shaped gold and the Hadith of permissibility to mean other kinds of gold jewelry. However, this is incorrect and contradictory to the authentic Hadith, which refer to the permissibility of gold in general, since they indicate the permissibility of wearing rings and bracelets, while both are circular-shaped. Moreover, the Hadith which indicate the permissibility are absolute, not limited. Therefore, it is obligatory to act according to them, because of their absoluteness and the validity of their Sanad. This opinion is supported by the consensus reported by a group of scholars on the abrogation of the Hadith which indicate the**

prohibition, and which we have previously mentioned. This is definitely the truth, which reveals and settles this doubtful matter. The ruling of Shari`ah (Islamic law) states that it is permissible for women to wear gold while men are prohibited from that. May Allah grant us success! All praise is due to Allah, Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Ruling on greeting by waving the hand

Q: What is the ruling on greeting by waving one's hand?

A: It is not permissible to greet with a wave of the hand. The act of Sunnah (whatever is reported from the Prophet) is to extend and return the Salam (Islamic greeting of peace) in words. Greeting with a wave of the hand is not permissible, because it is an imitation of some Kafirs (disbelievers) who do this, and because it is contrary to what is prescribed by Allah. However, if a person waves to one whom he is greeting to indicate that he is saying Salam, because he is far away, whilst also uttering the words of the Salam [As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)], there is nothing wrong with that, because there is evidence to that effect. Similarly, if the person who is greeted is busy offering Salah (Prayer), he may respond with a gesture, as was authentically reported from the Prophet (peace be upon him).

Ruling on urinating while standing

Q: Is it permissible for a man to urinate while standing, while making sure that no urine soils the body or the clothes?

A: There is nothing wrong with urinating while standing, particularly when necessary, if the place is hidden where no one can see the `Awrah (private parts of the body that must be covered in public) of the one urinating and the urine does not soil him. It was authentically reported on the authority of Hudhayfah **(may Allah be pleased with him):**(The Prophet (peace be upon him) came to the dumps of some people and urinated while standing.)**(Agreed upon by Al-Bukhari and Muslim) However, it is better to urinate while sitting, for this is the regular practice of the Prophet (peace be upon him) and covers the `Awrah and saves one from being soiled by urine.**

Whether a Muslim should become the brother of a non-Muslim he rescues

Q: Does a Muslim become the brother of a non-Muslim he rescues?

A: A Muslim rescuing other Muslims or non-combatant Kafirs (disbelievers/non-Muslims) does not become a brother to them. If the person being rescued is a woman, the rescuer does not become a Mahram (an unmarriageable relative) to her. Such act is rewarded for it is an act of kindness, even if the one rescued is a Kafir. Allah (Glorified and Exalted be He) says:﴾ and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). ﴿**He (Glorified and Exalted be He) also says:**﴾ Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. ﴿**The Prophet (peace be upon him) said:**﴾ Allah continues to help His Servant as long as the servant helps his brother. ﴿**He (peace be upon him) also said:**﴾ Whoever fulfills the needs of his brother, Allah will fulfill his needs. ﴿**These two Hadith are related to Muslims. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of** Asma' bint Abu Bakr **(may Allah be pleased with both of them) that the Prophet (peace be upon him) allowed her to keep good relations with her Kafir mother at the time of the truce that took place between the Prophet (peace be upon him) and the people of** Makkah. **Concerning combatant Kafirs, it is not permissible to help them in any way; rather, helping them is one of the acts which nullifies Islam. Allah (Glorified and Exalted be He) says:**﴾ nd if any amongst you takes them as Auliyâ', then surely he is one of them. ﴿

Ruling on wearing leather coats

Q: Most currently, we had a sharp debate about the ruling of wearing leather coats. Some believe that such coats are usually made of pigskin, so if they really are, what is the ruling on wearing them? Is this religiously permissible, taking into consideration that some religious books such as Al-Halal Wal Haram (The Lawful and Unlawful) by Al-Qaradawy and Al-Fiqh `Ala Al-Madhahib Al-Arba`ah (Jurisprudence according to the Four Schools) tackled this issue indirectly and did not clarify this point?

A: It is authentically reported that the Prophet (peace be upon him) said: ("When the skin is tanned it becomes pure.") **And:** ("Tanning the skin of dead animals purifies it.") **Scholars differed concerning this point: some apply this Hadith to all kinds of animal skins in general while others confine it to the skins of animals which become Halal when slaughtered according to the Shari`ah (Islamic law). Undoubtedly, it is permissible to use the tanned skins of dead animals that become Halal when slaughtered according to the Shari`ah, such as camels, cows and sheep, in all ineterests according to the most correct scholarly opinion.**

As for the the skin of pigs, dogs and the like, which cannot be made Halal by slaughtering them according to the Shari`ah, there is a difference of opinion among the scholars as to whether they can be made pure by tanning. In order to be on the safe side, it is better not to use them, acting upon the saying of the Prophet (peace be upon him): ("Whoever avoids doubtful matters keeps his religion and honor blameless.") **He (peace be upon him) also said:** ("Leave what causes you doubt for that which does not cause you doubt.")

The interpretation of ﴾ "Inclined and Inclining" ﴿

Q: What is the meaning of the Messenger's (peace be upon him) saying: ﴾ "Inclined and inclining" ﴿ ?

A: This phrase is stated in an authentic Hadithrelated by Muslim in his Sahih (authentic book of Hadith)that the Prophet (peace be upon him) said:﴾ There are two types amongst the inhabitants of Hellfire whom I have not seen yet: Men who have whips like the tails of cows with which they beat people, and women who are clothed yet naked, who will be inclined [to evil] and are inclining others [to it]. Their heads are like the humps of the two-hump camels tilted to one side. They will not enter Jannah (Paradise) or even smell its odor. ﴿**This is a stern warning that should be carefully regarded.**

The men in whose hands are whips like the tails of cows are those who strike people unjustly such as policemen and others, whether that is done by order of the state or otherwise. For the state is only to be obeyed in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) said:**﴾ Obedience is mandatory only in Ma`ruf. ﴿He (peace be upon) also said:**﴾ There shall be no obedience to any creature to the disobedience of the Creator. ﴿**As for the Prophet's (peace be upon him) saying:**﴾ And women who are clothed yet naked, who will be inclined [to evil] and are inclining [others to it] ﴿**, scholars interpret "clothed" to mean that they are endowed with great bounties from Allah but are "naked", for they are enjoying the blessings of Allah and giving no thanks for them. They do not obey the Commands of Allah or avoid His Prohibitions even though He has bestowed upon them wealth and other blessings. Another meaning is also suggested that they wear clothes that do not cover them, for being too light or too short. Thus, they do not serve their purpose. Hence, they are described as "naked",**

as the clothes they wear do not cover their 'Awrah (private parts of the body that must be covered in public). Over and above, "Inclined" means deviant from chastity and righteousness i.e. they commit sins and evil deeds like those who do immoral acts or fall short to perform the obligatory duties, prayer, etc. As for the interpretation of "Inclining", it means that they misguide others i.e. they call people to evil and corruption. So, they lead others to immorality and sin by words and deeds. They commit immoral actions because of their weak or fading Iman (faith/belief). This Sahih Hadith intends to warn against wrongdoing and all kinds of corruption whether committed by men or women. As for the Prophet's saying:﴾ Their heads are like the humps of the long-necked camels tilted to one side ﴿

, some scholars said, they make their heads look big, because of the wigs and the like that they use until they look like the humps of camels. The mentioned type of camel has two humps between which there is a dip.

So that one hump leans one way and the other leans to the other way. Thus, when these woman make their heads look big in this way, they look like these humps.

Regarding his saying (peace be upon him):﴾ They will not enter Jannah or even smell its odor ﴿**Though this is a stern warning, it does not necessarily imply their disbelief or eternal punishment in hellfire. Like other disobedient people who die as Muslims, they are liable to punishment for their sins, but they continue to be under the Will of Allah; Allah may forgive or punish them according to His Will. Allah (Glorified and Exalted be He) says in two positions in Surah Al-Nisa':**﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿

However, if a Muslim wrongdoer enters hellfire, he will not last therein forever like the disbelievers. So, murderers, adulterers, and those who commit suicide will not last forever in hell but will stay for a specific period according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). This is contrary to** the beliefs of Khawarij (separatist group that believes committing a major sin amounts to disbelief), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), **and those who follow their way among the people of Bida` (innovations in religion), since the Hadiths narrated from the Messenger of Allah (peace be upon him) indicate that he will intercede for the sinners among his Ummah (nation of creed) and that Allah will accept that intercession from him (peace be upon him) several times; each time He will specify a number who are to be brought forth from hellfire. Similarly, the rest of the Messengers, the Mu'minun (believers), the angels, and children, for they will all intercede by Allah's Will. Allah will accept their intercession for whomsoever He wills among the people of Tawhid (belief in the Oneness of Allah/ monotheism) who have entered hellfire by their sins, but are Muslims. Then, there will remain in hellfire those sinners who are not included in the intercession of the intercessors, but Allah will bring them forth by His Mercy and Grace. Finally, there will be none left in Hell but the kuffar who will last therein forever

and ever, according to Allah's saying: ﴾ whenever it abates, We shall increase for them the fierceness of the Fire. ﴿ **He (Exalted be He) says:** ﴾ So taste you (the results of your evil actions). No increase shall We give you, except in torment. ﴿ **Moreover, He (Glorified be He) says regarding the Kuffar amongst the idolaters:** ﴾ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴿ **Allah (Exalted be He) also says:** ﴾ Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. ﴿ ﴾ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴿ **The Ayahs that stress this meaning are numerous. May Allah keep us safe and secure from their state!**

(Part No : 6, Page No: 357)

This Hadith is falsely attributed to the Prophet (peace be upon him)

Q: Some people in Dar Al-Na`im, Port Sudan, say that one day a person who claims knowledge gave them a Khutbah (sermon) after the Zhuhr (Noon) Prayer. He told them that when Khadijah, the wife of the Messenger of Allah (peace be upon him) died, he slaughtered a camel and accepted condolences for three days. He claimed this was mentioned in the Hadith of Qatadah.

He mentioned another Hadith without specifying the source narrator stating that the Messenger of Allah (peace be upon him) said, "I am a tree whose trunk is `Aly, whose branch is Fatimah, and whose fruits are Al-Hasan and Al-Hussayn."

He mentioned a third Hadith that states that the Messenger of Allah (peace be upon him) was once walking in the mountains of Makkah when he met a Jewish man. He asked him, "Have you not believed in me yet?" The Jew replied, "No." He said to him, "Ask this tree to come." The Jew said, "Muhammad asks you to come." So, the tree came to him covering him with its shade. He asked it, "Who am I?" The tree replied, "You are Muhammad, the Messenger of Allah." The Jew then pronounced the two Shahadahs (Testimonies of Faith). The tree then ascended to the heavens; it circumambulated around `Arsh (Allah's Throne), Kursy (Allah's Chair) and Al-Lawh-ul-Mahfuzh (the Preserved Tablet); and it asked Allah for permission to invoke peace and blessings upon the Prophet (peace be upon him). He (peace be upon him) asked the Jew to kiss his hands and his feet. Another tale states that `Uthman ibn `Affan (may Allah be pleased with him) saw a man circumambulating around the Ka`bah, so he said to him, "You have committed Zina (adultery)." The man asked, "How did you know that?" He said, "I saw it in your eyes." The man said, "I have not committed Zina, but I looked at a Jewish woman (lustfully)." He asked `Uthman (may Allah be pleased with him), "Did you know this through Wahy (Revelation)?" He replied, "No, it is just a Mu'min's (believer) insight." When that preacher was asked for pieces of evidence on these tales, his supporters attacked us. Please, clarify the opinion of Shari`ah (Islamic law) regarding these tales.

A: These are all fabricated and groundless narrations that are falsely ascribed to the Prophet (peace be upon him). He did not accept condolences for three days on the death of Khadijah **(may Allah be pleased with her), nor did he slaughter a camel or invite the people to come and offer condolences for him, like what people do nowadays. He (peace be upon him) used to supplicate to Allah (Exalted be He) for** Khadijah **(may Allah be pleased with her) often. Sometimes, he used to slaughter a camel and distribute it among her friends as a gift. He also used to supplicate to Allah (Exalted be He) to have mercy upon her.**

(Part No : 6, Page No: 358)

The tale of the tree and the Jewish man is also fabricated and groundless. The same applies to the tale of `Uthman **(may Allah be pleased with him). Moreover,** Qatadah **was not a Sahaby (Companion of the Prophet); he was a Tabi`y (Follower, one of the generation after the Companions of the Prophet).**

These four tales are all false and fabricated. However, it was authentically reported from the Prophet (peace be upon him) in other Hadiths that he called some trees, so they came to him. This is one of the signs of Prophethood. This tale is authentically established in the Sahih (authentic) Book of Muslim. **Once while he was traveling, he wanted to urinate, so he asked two trees to come near. He sat down between them to urinate and then each tree returned to its place. This is one of the miracles performed by Allah (Glorified be He) and one of the signs of His Omnipotence; when He decrees something, He says to it only "Be!" - and it is. It is also one of the proofs on the Prophethood of the Messenger of Allah. This is unlike the tale fabricated by this man.**

People should be warned against those liars, a preacher should fear Allah (Exalted be He) as He should be feared while preaching people. He should remind them of what benefits them in religious and worldly affairs through Ayahs (Qur'anic verses) and Sahih Hadiths. It is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾ A person who relates from me something which they deem false is a liar. ﴿ **Related by Muslim in his Sahih Book of Hadith.He (peace be upon him) also said,** ﴾ Whoever fabricates lies against me, let them assume their abode in Hellfire. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim).There are many Hadiths in this regard.**

Explaining the meaning of Al-Qasitun and Al-Muqsitun in the Qur'an

Q: Would you please tell me the difference between the following Ayahs (Qur'anic verses): In Surah Al-Jinn (Ayah: 15), Allah (Exalted be He) says, ﴾ And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ﴿ **while in (Ayah: 8) of Surah Al-Mumtahanah, Allah (Exalted be He),** ﴾ Verily, Allâh loves those who deal with equity. ﴿ **Again, in Surah Al-Ma'idah (Ayah: 42), Allah (Exalted be He) says,** ﴾ judge with justice between them. Verily, Allâh loves those who act justly. ﴿

A: The word "Qist" means justice and Muqsitun signifies the just people in their judgments, in their relations with their families, and in what Allah (Exalted be He) made them in charge of. The verb "Aqsata" means to act justly and fulfill the rights. However, a "Qasit" is an unjust person. Thus, Allah (Exalted be He) says,﴾ And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell, ﴿**This Ayah refers to Al-Qâsitûn i.e. the unjust people who transgress the limits of Allah; they are promised to be the firewood for Hell. As for "Muqsitun", they are the just, guided people who act fairly in their judgments, in their relations with their families, and in what Allah (Exalted be He) encharged them with. Thus, Allah (Exalted be He) says,**﴾ Verily, Allâh loves those who act justly. ﴿**He loves the people of justice and integrity. It is mentioned in a Sahih (authentic) Hadith that the Messenger of Allah (peace be upon him) said,**﴾ Muqsitun will be seated on pulpits of light on the Day of Resurrection. They are those who act fairly in their judgments, in their relations with their families, and in what they are in charge of. ﴿

(Part No : 6, Page No: 360)

Ruling on touching the Glorious Qur'an by a menstruating woman

Q: We are a group of female students who study at a girls' school. During the Holy Qur'an class our teacher asks us to recite Qur'an. The point is that sometimes we are in menses but we feel shy to tell our teacher and so we conform to his request. Is doing so permissible? If it is not, what should we do if the exam day comes while some of us are menstruating?

A: Scholars (may Allah be merciful with them all) disagreed regarding the ruling on menstruating women reciting the Glorious Qur'an and those who are in postpartum period. Some scholars held the view that doing so is Haram (prohibited) just as the case with regard to whoever is Junub (in a state of major ritual impurity). Such scholars proceeded by saying that since it is authentically reported that the Prophet (peace be upon him) stated that a Junub is not permitted to recite Qur'an, the same applies to women in their menses and postpartum period because they are all different forms of Janabah (major ritual impurity related to sexual discharge). Consequently, menstruating women or those in postpartum period may not recite Qur'an until they become pure. In support of their view, the advocates of this opinion also quoted the Hadith which is related by Al-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with them both) that he said: ❨ A menstruating woman or a junub may not recite anything from the Qur'an ❩**.**

However, some other scholars stated that it is permissible for menstruating women and those in postpartum period to recite the Qur'an by heart. They justified their opinion by saying that both the menses and postpartum period may last for many days and thus Qiyas (analogy) can not be drawn between them and Janabah as the latter's period is short. Moreover, unlike a menstruating woman or she who is in postpartum period, a junub can immediately perform Ghusl (ritual bath following major ritual impurity) then recite Qur'an. As for the Hadith that is quoted by the first group of scholars, it is stated that it is a Da`if (weak) Hadith because it is narrated by** Isma`il ibn `Ayyash **from the people of Hijaz and such narrations are Da`if. This second opinion is the most proper one.

Accordingly, it is permissible for a woman who is in her menstruation or postpartum period to recite Qur'an by heart. This is because both the menses and postpartum period last for many days and thus Qiyas can not be drawn between them and Janabah. To be more specific, a female student or teacher (who is in her menses or postpartum period) is permitted to recite Qur'an by heart but not from the Mus-haf (Arabic Qur'an) during the exam or at any other time. However, if the female student or teacher needs to recite Qur'an using the Mus-haf, this is permissible provided that a screen is used

(Part No : 6, Page No: 361)

such a glove.

Ruling on smoking, selling, and trading in tobacco

Q: What is the ruling on smoking? Is it Haram (prohibited) or Makruh (reprehensible)? What is the ruling on selling and trading in it?

`A.H.`A.H

A: Tobacco is Haram, since it is an evil thing that involves much harm. Allah (Glorified and Exalted be He) made good things including food, drinks, and so on, lawful for His servants and made evil things unlawful for them.

Allah (Glorified and Exalted be He) says,﴿ They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. ﴾**In describing His Prophet (peace be upon him) in Surah Al-A`raf, Allah (Glorified be He) says,**﴿ he commands them for Al-Ma‛rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods) ﴾**All kinds of tobacco and intoxicants are not from the good lawful things but are from the bad unlawful things. It is not permissible to smoke, sell, or trade in for its serious harms and evil consequences.**

It is obligatory upon whoever smokes or trades in tobacco to hasten to make Tawbah (repentance to Allah), return to Allah (Glorified and Exalted be He), regret the past sins and to be determined never to repeat them again. Whosoever repents sincerely, Allah (Exalted be He) will accept his repentance. Allah (Exalted be He) says,﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾**Allah (Glorified be He) also says:**﴿ And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death). ﴾**The Prophet (peace be upon him) said,**﴿ Penitence wipes out all misdeeds done before it. ﴾**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴿ "He who repents from his sins is like the one who did not commit a sin." ﴾

May Allah set right the affairs of Muslims and protect them against all that contradicts His Shari`ah (Law). He is All-Hearer and Responsive!

Disapproval of using signs advertising cigarettes

From `Abdul `Aziz bin `Abdullah Ibn Baz to His Highness the honorable prince `Abdul-Muhsin Ibn `Abdul-`Aziz, the prince of Al-Madinah Al-Munawwarah may Allah grant him success, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is well-known that the government, may Allah grant it success, banned advertising cigarettes in newspapers and warned against encouraging people to smoke. Nevertheless, I am aware that nowadays many grocers and others use signs to advertise cigarettes and encourage people to smoke. Moreover, I am aware that many boys and others receive people by the doors of Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) when they go out after finishing the Salah (Prayer), call them to buy cigarettes, and encourage them to smoke.

Thus, I hope your Highness strictly directs the concerned authorities to stop this and the other similar practices and to punish whoever violates such instructions. This is to protect Muslims against the evils of smoking and to retain their Din (religion), health, and wealth. This is also to implement the strict instructions of the government in this regard. May Allah reward you for your good deeds, help you to support His Din, and bless your efforts! Verily, Allah (Glorified be He) is the best One to be asked for help. As-salamu `alaykum warahmatullah wabarakatuh.

Questions and answers

First question: is it permissible for a woman to recite Qur'an while she is menstruating? Is it permissible for her to recite Ayat-ul-Kursy (the Qur'anic Verse in Surah Al-Baqarah, 2:255) when she goes to bed without touching the Mus-haf (Arabic Qur'an)? Please give me a detailed answer so that I may have comprehensive true knowledge on this matter.

A: All praise be to Allah Alone and peace and blessings be upon the Messenger of Allah. I discussed this issue before more than once and pointed out that it is permissible for a woman to recite Qur'an by heart while she is menstruating or in postpartum period because there are Shar`y (Islamic legal) proofs to support this. Nevertheless, scholars (may Allah be merciful with them) disagreed regarding this issue:

Some scholars held the view that a menstruating woman or who is in postpartum period is not permitted to recite Qur'an just as it is the ruling regarding whoever is Junub (in a state of major ritual impurity). In support of their view, they quoted a Da`if (weak) Haditthat is related by Abu Dawud on the authority of Ibn 'Umar(may Allah be pleased with them both) that the Prophet (peace be upon him) said:** ﴿ A menstruating woman or a Junub person is not permitted to recite anything from the Qur'an ﴾ **Any way, scholars stated that this Hadith is Da`if because it is narrated by Isma`il ibn `Ayyash **from the people of Hijaz and this narration is weak.**

On the other hand, some scholars drew Qiyas (analogy) between menstruating women and whoever is Junub. They proceeded by saying that since a Junub person is not permitted to recite Qur'an, the same applies to women having their menses or postpartum period because all these are different forms of Janabah (major ritual impurity related to sexual discharge) for which Ghusl (ritual bath following major ritual impurity) is Wajib (obligatory).

To refute the foregoing opinion, we can say that Qiyas between women who are menstruating or having postpartum period and Junub persons is invalid because menstruation and postpartum periods are long and thus it may be difficult for ladies during any one of these periods to stop reciting the Qur'an or that they may forget many of the Qur'anic texts that they have memorized. The period of Janabah however, is short, and unlike a menstruating woman or she who is having postpartum period, a junub person can immediately perform Ghusl then recite Qur'an. Accordingly, the most proper of the two opinions of scholars is that which states the permissibility for menstruating women or those who are in postpartum period to recite what they have memorized from the Qur'an. It is permissible for them to recite Ayat-ul-Kursy when they go to bed. Moreover, it is permissible for them to recite by heart whatever they like from the Qur'an at any time. This is the most proper opinion and the original ruling and thus when `Aishah **menstruated during the Farewell Hajj, the Prophet (peace be upon him) instructed her saying:** ﴿ Do what all the pilgrims do except that you do not perform the Tawaf 'circumambulation' round the Ka'ba till you are purified ﴾ **and he (peace be upon him) did not forbid her to**

recite Qur'an.

Since it is known that Muhrims (pilgrims in the ritual state for Hajj and `Umrah) recite Qur'an, the Prophet's instruction to `Aishah mentioned above implies that he (peace be upon him) allowed her to recite Qur'an (while menstruating). This is because the Prophet (peace be upon him) forbade her to do Tawaf for this is similar to Salah (Prayer) and a menstruating woman does not perform Salah. This is an indication that she was not forbidden to recite Qur'an for had this been the case, the Prophet (peace be upon him) would have made this clear to `Aishah **and other women both on the occasion of the Farewell Hajj and in other occasions.**

Moreover, it is admitted that in almost every house there is a menstruating woman or one who is in postpartum period and thus had the ruling been that they are not allowed to recite Qur'an, the Prophet (peace be upon him) would have made it clear generally for all people so that the ruling is well-known to every body. There are clear texts that a Junub person is not allowed to recite Qur'an. This is because Janabah does not last for long and a person can immediately perform Ghusl and recite Qur'an. It was the practice of the Prophet (peace be upon him) that he used to continue making Dhikr (Remembrance of Allah) at all times. Only when he (peace be upon him) was Junub, would he stop reciting Qur'an until he (peace be upon him) had performed Ghusl. `Aly **(may Allah be pleased with him) narrated:** ﴿ There was nothing to hinder the Prophet (peace be upon him) from (reciting) Qur'an except being in the state of Janabah. ﴾ **Finally, it is authentically reported that the Prophet (peace be upon him) recited Qur'an after defecating and said: "This is permissible for whoever is not in Janabah. A person who is Junub is allowed to recite Qur'an or even one Ayah (Qur'anic verse) of it." This is proof that a Junub person is**

not allowed to recite Qur'an until they perform Ghusl.

Q 2: I have a sister who is in her fifties; she overlooks many of her son's mistakes related to religion and morals on account of her extreme love for him. She claims that many parents do the same. Please advise her. May Allah reward you the best!

A: It is obligatory upon Muslims to fear Allah (Exalted be He) with regard to themselves, their families, their neighbors, and their all affairs. A Muslim should invite people to Allah (Exalted be He), encourage them to propagate virtue and prevent vice, and fear the blame of no one except Allah. Every Muslim should enjoin goodness and forbid evil with regard to all people including his relatives and beloved ones. It is his duty towards them to encourage them to do goodness and forbid them from doing evil and they will be rewarded for this. Allah (Glorified and Exalted be He) says,﴾ And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned ﴿**Thus, it is obligatory upon all the believing men and women to fear Allah (Exalted be He) and fulfill their duties towards their relatives and people in general. Allah (Glorified be He) says,**﴾ O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin ﴿

(Part No : 6, Page No: 366)

Allah (Glorified be He) says,﴾ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ﴿**It is obligatory upon the believing men and women to advise their relatives and people in general, forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). It is very important to advise or guide your relatives to goodness. This is better than giving them money, for guiding and encouraging them to do goodness and stop doing evil is more important than money, as this will benefit them in this worldly life and in the Hereafter. Your sister should not abandon enjoining goodness or forbidding evil, because of her love for her son, brother, sister, and so on. She should enjoin goodness and forbid evil in the way that she deems useful and helpful until she succeeds In sha'a-Allah (if Allah wills) and is free of guilt.**

The third question: People talk a great deal and have different opinions about the place of the grave of Al-Husayn. Can the Muslims benefit from knowing exactly where it is?

Answer: People have in fact differed concerning this. It is said that he is buried in Al-Sham (The Levant), **or in** Iraq, **Allah knows best what is true. With regard to his head, they also differed concerning that; it was said that it is buried in** Al-Sham **or in** Iraq **or in** Egypt. **The correct view is that the site in** Egypt **is not his grave, rather that is a mistake and the head of** Al-Husayn **is not there. A number of scholars have written essays on that and explained that there is no evidence for the head of al-Husayn being in** Egypt. **The most likely view to be correct is the view that it is in** Al-Sham, **because it was taken to** Yazid ibn Mu`awiyah **who was in** Al-Sham. **There is no basis for the view that it was taken to** Egypt. **Either it was kept in** Al-Sham **or it was returned to his body in** Iraq.

Nevertheless, people do not need to know where he was buried or where his head. Rather what is prescribed is to pray that Allah may forgive him and be pleased with him, for he was killed unjustly. So we should pray for him to have forgiveness and mercy and hope for much good for him. He and his brother Al-Hasan **will be the master youth of Paradise, as the Prophet (peace be upon him) said. May Allah be pleased with them. If a person's grave is known, there is nothing wrong with saying Salam (Islamic greeting of peace) to him and making Du`a' (supplication) for him, as other graves may be visited,**

without going to extremes in that or worshipping them. It is not permissible to ask the dead to intercede, because nothing can be asked of the dead. Rather, we should make Du`a' for them and ask Allah to show mercy for them, if they were Muslims, because the Prophet (peace be upon him) said:﴾ Visit the graves for they remind you of the Hereafter. ﴿

If a person visits the graves of Al-Husayn **or** Al-Hasan **or any other Muslim to make Du`a' for them and pray for them to have mercy and forgiveness, as he would do at the grave of any other Muslim, this is Sunnah (a commendable act). Visiting graves to supplicate to dead people or beseech their help or intercession is a reprehensible action and indeed it is major Shirk (associating others with Allah in His Divinity or worship). It is not permissible to build mosques or domes over graves, because the Messenger (peace be upon him) said:**﴾ "May Allah curse the Jews and Christians, for they took the graves of their Prophets as places of worship." ﴿**(Agreed upon by Imams Al-Bukhari and Muslim) It is authentically narrated from** Jabir ibn `Abdullah **(may Allah be pleased with them) that the Prophet (peace be upon him)**﴾ forbade plastering of graves, sitting on them, and building over them. ﴿**So it is not permissible to plaster over graves, perfume them, place screens around them or build over them; all of that is forbidden and these are means that lead to Shirk. And we should not pray at the graves, because the Prophet (peace be upon him) said:**﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you should not take graves as Masjids (mosques); I forbid you to do that. ﴿**[Related by Muslim in his Sahih (authentic) Book on the authority of Jundub ibn `Abdullaah Al-Bajaly(may Allah be pleased with him)] This Hadith indicates that it is not permissible to pray at the graves or to take them as Masjids, because this is a means to Shirk and worshipping someone other than Allah by calling upon them (the occupants of the graves), seeking their help, making vows to them, and touching their graves to seek their blessings. Hence the Prophet (peace be upon him) warned against that. Rather graves should be visited in the manner prescribed in Shari`ah (Islamic law) only, to give Salam to them and make Du`a' for them and pray for them to have mercy without traveling specifically for that purpose. Allah is the Source of strength and the Guide to the straight path.**

Fifth question: What is the ruling on whoever claims to have seen Allah in a dream? Is it true, as some say that Imam Ahmad Ibn Hanbal saw Allah in a dream more that a hundred times?

A: Shaykh al-Islam Ibn Taymiyyah **(may Allah be merciful to him) and others mentioned that it is possible for a person to see his Lord in a dream, but what they see will not be the truth, because nothing resembles Allah (Glorified and Exalted be He), Who says:** ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ **So nothing**

(Part No : 6, Page No: 368)

of His creation resembles Him. However, someone may see in their dream that their Lord is speaking to them, yet, whatever visions they see is not Allah, because there is nothing like Him, so none is co-equal or comparable to Him.

Shaykh Taqy Al-Din **(may Allah be merciful to him) mentioned in this regard that this may vary according to the situation of the person who sees it. The more righteous and good the person is, the closer their dream will be to what is true and correct. However, He is different from whatever they see, because the basic principle is that there is nothing like Allah (Glorified and Exalted be He).**

However, a person may hear a voice that says so and so or does such and such, without seeing any image that resembles any created being. This is because nothing resembles Allah (Exalted be He). It was narrated that the Prophet (peace be upon him) saw his Lord in a dream, from the Hadith of Mu`adh **(may Allah be pleased with him) that the Prophet (peace be upon him) had seen His Lord. It was also narrated via a number of Isnads (chain of narrators) that he saw his Lord and that Allah put His Hand between the Prophet's shoulders so that he felt its coolness on his chest. Al-Hafizh** Ibn Rajab **wrote an essay on that, entitled "Ikhtiyar al-Awla fi Sharh Hadith Ikhtisam al-Mala' Al-A`la". It indicates that the Prophets might have seen their Lord in their dreams. However, seeing the Lord in this world with one's eyes does not happen.**

Moreover, the Prophet (peace be upon him) had said that no one would see their Lord until they die, related by Muslim **in his Sahih. When the Messenger of Allah (peace be upon him) was asked: "Did you see your Lord", he said:** ﴾"I saw Light"﴿ **and in another narration:** ﴾"Light, how could I see Him"﴿ **(Both were related by Muslim from the Hadith of Abu Zhar (may Allah be pleased with him)).When** `Aishah **(may Allah be pleased with her) was asked about this, she said that no one in the worldly life shall see Him, for seeing Allah (Exalted be He) in Jannah is the greatest delight presented to the Mu'minun (believers). Therefore, it only occurs to the people of Jannah (Paradise) and Iman (faith/belief) in the Hereafter as well as the Mu'minun in the place of standing on the Day of Resurrection. This world is the abode of trial and testing shared by both good and evil people. It is not a place for seeing Allah (Exalted be He), as seeing Him is the greatest delight; therefore Allah (Exalted be He) has saved it for His Mu'min servants in the abode of honor on the Day of Resurrection. With regard to seeing Allah (Exalted be He) in a dream as many people claim to have seen, this varies according to the situation of the one who sees. Shaykh Al-Islam Ibn Taymiyah (may Allah be merciful to him) said it is pursuant to their virtue and piety, for some may imagine that they have seen Allah when that is not the case, since Satan may appear to them and make them think that he is their Lord. It was narrated that Satan appeared to** `Abdul-Qadir al-Jilany **on**

(Part No : 6, Page No: 369)

a throne above the water, and said: "I am your Lord, and has relieved you of all the obligations upon you", then shaykh `Abdul-Qadir said: **"Shut up, O enemy of Allah, you are not my Lord, because the commands of my Lord can never be dropped from those who are Mukallafin (persons meeting the conditions to be held legally accountable for their actions)" - or words to that effect. The point is that seeing Allah (Exalted be He) during wakefulness cannot happen to anyone in this world, nor the prophets (peace be upon them), according to the Hadith of** Abu Dhar. **This is also indicated by Allah's Saying to Musa (Moses) (peace be upon him) when he asked his Lord to let him see Him. Allah (Exalted be He) told him:** ﴾You cannot see Me﴿ **However, the Prophets and some of the righteous may see Him in a dream in a manner that does not resemble any of His creation, as stated above in the Hadith of** Mu`adh **(may Allah be pleased with him). However, if there is a command to do something that goes against Shari`ah (Islamic Law), this is a sign that they have not seen their Lord, but rather Satan. If someone sees Satan, he may tell, "Do not pray, for you have been exempted from obligations"; "You do not have to pay Zakah (obligatory charity), fast Ramadan, or honor your parents", or "It does not matter if you eat Riba (usury/interest)" ...and so on – all such things are signs that the person seen in the dream is Satan, not Allah (Exalted be He). Regarding the reports that Imam** Ahmad **had seen his Lord, I do not know if they are authentic or not. It is said that he saw his Lord, but I do not know about the credibility of that.**

Questions and Their Answers

Q 1: I read a Hadith stating, "Do not beat or insult a person whose name is Muhammad", what is the authenticity of this Hadith?

A: This Hadith is Mawdu` (fabricated) and falsely attributed to the Messenger of Allah (peace be upon him). It has no basis in the Purified Sunnah (whatever is reported from the Prophet). The same applies to the saying, "Whoever is called Muhammad enjoys the protection of Muhammad and his name will bring him close to Paradise." The same applies to those who say, "Whoever is called Muhammad, his household will have such and such..." All these reports are baseless. What matters is following Muhammad (peace be upon him), not being called by his name. How many of those who are called Muhammad are evil, because they do not follow Muhammad or implement his Shari`ah (Islamic law)? Names do not purify people; what purifies them is their righteous deeds and their fear of Allah. So whoever is called Ahmad or Muhammad or Abu Al-Qasim and is a Kafir (disbeliever/non-Muslim) or Fasiq (someone flagrantly violating Islamic law) will not benefit from his name. Each person should fear Allah and strive to obey Him and adhere to the Shari`ah of Allah with which He sent His Prophet Muhammad. This is what will benefit him and this is the way to salvation and safety. As for names separated from practice in accordance with Shari`ah, they have nothing to do with salvation or punishment. It was a mistake on the part of Al-Busiry **to say in his Al-Burdah poem:**

Verily, I have a security from him due to my name	**i.e. Muhammad, and he is the most faithful of mankind in fulfilling his promise**

He committed worse fatal mistake when he said:

Most generous of mankind, I have no one to take refuge in	**Except you at the occurrence of widespread calamity**
If at my resurrection, he should not take me by my hand	**Out of kindness, then say sure I am fallen**
This world and the Hereafter are indeed some of your generosity	**And the knowledge of the Preserved Tablet (Lawh) and the Pen is some of your knowledge**

This poor poet resorts to the Messenger (peace be upon him) instead of Allah (Glorified and Exalted be He). He mentioned that

he is lost if the Messenger (peace be upon him) did not help him, forgetting that it is Allah (Glorified be He) Who is Capable of harming, benefiting, giving, withholding and saving His Awliya' (pious people). He regarded the Messenger (peace be upon him) as the disposer of the worldly life and the Hereafter and that they are some of his bounties. He made him knowledgeable of Ghayb (the Unseen) and that the knowledge of the Lawh, and the Pen are of his knowledge. This is utter Kufr (disbelief) and exaggeration. We ask Allah to grant us well-being and safety.

If he died while holding this belief, he then died with worst Kufr and deviation. Every Muslim should beware of this exaggeration and should not be deceived by Al-Burdah and its composer. Allah is the one who is sought for help and in Him we trust. There is neither might nor power except with Allah!

Q 2: What is the authenticity of the following Hadith: "Learn Sihr (sorcery), but do not practice it"?

A: This Hadith is false and baseless. It is not permissible to learn Sihr or to use it. It is an evil action, Kufr (disbelief) and misguidance. Allah clearly states that Sihr is forbidden in His Book, where He (Exalted be He) says: "And they followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!" Allah (Glorified be He) points out that Sihr is Kufr and that it is from the teachings of the devils. Allah has condemned them for that, and they are our enemies. He states that teaching Sihr is Kufr and that it is harmful and not beneficial, so we must beware of it. Learning Sihr is all Kufr, hence He states that the two angels did not teach it to people until they had told them, "We are for trial, so disbelieve not (by learning this magic from us)." Then He says:❨ but they could not thus harm anyone except by Allâh's Leave. ❩**So it is known that it is Kufr and misguidance and that the practitioners of Sihr cannot harm anyone except by Allah's Leave. What is meant is His universal Qadari will (i.e. things that He decrees should happen even though He may dislike them), not His religious Shar`y will (i.e. that which He prescribes and which pleases Him) – because Allah has not prescribed this and has not given permission for it**

(Part No : 6, Page No: 372)

in His Shari`ah (Islamic law); rather He has forbidden it and stated that it is Kufr and is from the teachings of the devils. He states that whoever buys it – i.e. learns it – will have no share in the Hereafter. This is a serious warning. Then Allah (Glorified be He) says:❨ And how bad indeed was that for which they sold their ownselves, if they but knew. ❩**This means that they have sold themselves to the devils for this Sihr. Then, Allah (Glorified be He) says:**❨ And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! ❩**This indicates that learning Sihr and using it is the opposite of faith and piety. There is neither might nor power except with Allah!**

Q: When someone dies here in Sudan, the family of the deceased including women and children visit the grave after forty days and open the grave. They have seeds of corn with them, which they scatter over the deceased. They also - I think - throw stones on the deceased. Is it permissible for women to visit graves?

A: This is a Bid`ah (innovation in religion) for which there is no basis in the Shari`ah (Islamic law). Throwing seeds, perfume, and clothes into the grave are all reprehensible actions for which there is no basis. The grave should not be opened unless there is a good reason for doing so, such as forgetting some tools like shovels by the workers, so it may be opened for that reason, or if one of them has dropped something important, so the grave may be opened to retrieve it. But opening it to scatter seeds or clothes and the like is not permissible. Women should not visit graves, because the Prophet (peace be upon him) cursed women who visit graves. That was narrated from Abu Hurayrah, Ibn `Abbas and Hassan ibn Thabit **(may Allah be pleased with them all). It is not permissible for women to visit graves but it is prescribed for men, because the Prophet (peace be upon him) said:** ﴾"Visit the graves, for they remind you of the Hereafter."﴿ **(Related by Muslim in his Sahih (authentic) Book).**

The underlying wisdom in forbidding women from visiting graves – Allah knows best – is that they are a Fitnah (temptation) and they have little patience.

Q 4: If a Christian asks me to give him a Mus-haf (the Qur'an), should I give it to him or not?

A: You should not give it to him. You should recite the Ever-Glorious Qur'an to him and call him to Allah and supplicate Allah to guide him. Allah (Exalted be He) says: ﴿ And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure ﴾ **The Prophet (peace be upon him) said:** ﴿ Do not travel

(Part No : 6, Page No: 373)

with the Qur'an to the land of the enemy, lest it should fall to their hands. ﴾ This lends support to the fact that the Mus-haf should not be given to the Kafirs (disbeliever/non-Muslim), for fear that they may misuse or play with it. However, it is permissible to teach them and recite the Ever-Glorious Qur'an to them and call them to accept it. If they embrace Islam, you may hand it to them. There is nothing wrong with giving them some books of Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith, or translations of the Ever-Glorious Qur'an, if there is hope that they may benefit from them.

Q 5: Would you please address us about the reward Allah promises those who are patience and do righteous deeds in this world and in the Hereafter? What should one do to deter his love of the worldly life and its pleasures?

A: Indeed, Allah has created mankind to worship him Alone with no partners by obeying His Commands, forsaking His Prohibitions, and making frequent Dhikr (Remembrance of Allah). He (Exalted be He) says: ﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿ **Worshipping Allah means Tawhid (belief in the Oneness of Allah/monotheism) through Du`a' (supplication), fear, hope, Salah (prayer), Sawm (fast), etc. beside carrying out His Commands and avoiding His Prohibitions. To those who do this Allah promises well-being and good end in the worldly life and Jannah (Paradise) and honor in the Hereafter. He (Exalted be He) says:** ﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿ **Allah (Glorified be He) also says:** ﴾ but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿ **The Prophet (peace be upon him) said:** ﴾ Nobody can be given a blessing better and greater than patience. ﴿ **The patient will attain the good end in this world and the Hereafter or will attain the good end in the Hereafter, if they keep patiently to Taqwa (fearing Allah as He should be feared), obey Allah, and endure afflictions i.e. poverty, misery or disease. Patience has a good outcome. With regard to believers and their enemy, Allah (Exalted be He) says:** ﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿

Patience has good consequences, if one exercises it while obeying Allah during worldly misfortunes; he who remains steadfast to the Command of Allah will get the blessing in the Hereafter. The patient person has a clear conscience; he strives

(Part No : 6, Page No: 374)

for the Sake of Allah and remains patient with poverty and hardships that befall him, so he will attain the blessings of Jannah in the Hereafter due to his Iman (Faith/belief) and Taqwa. Allah knows best.

A Piece of advice to those encouraging the shaving of beards

From `Abdul `Aziz Ibn `Abdullah Bin Baz to the honorable brother, the editor-in-chief of Okaz newspaper, may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It was published in Sha`ban 18, 1393 A.H. on Mujtama`una Page [Society page] a short article entitled, "Negligence destroys marital life" in which the writer says, "A man might neglect his looks at the weekend by not shaving his beard and so he looks shabby and sad." This saying is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is an invitation to contradict the Sunnah, therefore, I thought it is my duty to advise you and the Muslims to ward off the punishment [of keeping silent when advice is necessary].

A wise man knows that the best of generations is the generation of the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) did not shave their beards following the example of the Messenger of Allah (peace be upon him) and in compliance with his commands. The Prophet (peace be upon him) said,❨ Trim closely the mustache and grow the beard. Be different from the fire-worshippers. ❩(Related by Muslim in his Sahih (authentic) book of Hadith).The Prophet (may Allah's Peace and Blessings be upon him) also says:❨ Trim closely the mustache and let the beard grow to be contradictory to the disbelievers. ❩(Agreed upon by Al-Bukhari and Muslim).It is also to avoid contradicting him (peace be upon him). The last generations of this Ummah (nation) will not succeed except with what brought success to the first generations. The blind imitation of the enemies of Islam and the abandonment of the teachings of Shari`ah made many people exchange that which is good for that which is evil.

(Part No : 6, Page No: 375)

They also invite others to shave their beards as in the article published in your newspaper. The Prophet (peace be upon him) said in an authentic Hadith,❨ Anyone who calls others to (follow the Right) Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished at all and whoever invites others to follow misguidance, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect." ❩

You should beware of publishing anything that contradicts the Shari`ah. Rather, you should publish the Shari`ah teachings and guidance. Your newspaper should be a key to guidance. I did not know of this article until 5/1/ 1394 A.H. and this is the reason for my late reply.

May Allah guide us all to what pleases Him! May He guide us to His Straight Path and protect us from the evil of ourselves and the evil consequences of our deeds.

As-salamu `alaykum warahmatullah wabarakatuh

President of the Islamic University in Al-Madinah

Clear Answer on Growing/Shaving the Beard

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to his dear brother, Shaykh M.D.`A.D. may Allah increase his knowledge and Iman (Faith), and bless him wherever he may be! Amen.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your precious letter dated 13/10/1394 A.H., may Allah guide you and grant you success! It included that you and some of the Azhari teachers disputed the ruling on growing, shaving and trimming the beards.

(Part No : 6, Page No: 376)

Neither of you was convinced of the other's opinion and you want a definite answer concerning this issue.

A: It is authentically reported from the Messenger of Allah (peace be upon him) that he ordered us to let our beards grow in the Hadith of Ibn `Umar **mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), and in the Hadith of** Abu Hurayrah **mentioned in the Sahih Book of** Muslim. **Other Hadiths were reported in other than the two Sahih Books of Hadith, all of which indicate the obligation of growing the beards and the prohibition of shaving or trimming them. The basic principle in orders is obligation and the basic principle in inhibition is prohibition. It is impermissible for anyone to interpret texts in a way other than their apparent meaning except with authentic, dependable supporting evidence. There is no supporting evidence for those who interpret those Hadiths in a way other than their apparent meaning and claim that they do not indicate the obligation of growing the beard or prohibition of shaving it.**

It wasrelated by Al-Tirmidhy on the authority of Abu Hurayrah(may Allah be pleased with him)(that the Prophet (peace be upon him) used to shave some hairs from the length and width of his beard.)**This Hadith is false according to scholars, since its Isnad (chain of narration) includes** `Umar ibn Harun Al-Balkhy, **who is considered a liar according to most of the great scholars of Hadith as mentioned by Al-Hafizh** Ibn Hajar **in his books "Tahdhib Al-Tahdhib" and "Taqrib Al-Tahdhib". This was also mentioned by** Al-Dhahaby **in "Al-Mizan."**

Our brother, the great scholar, Shaykh `Abdul-Rahman ibn Qasim Al-`Asimy **(may Allah be merciful with him), wrote a book about this issue, attached are two copies thereof. I hope that this book and what we mentioned are enough to answer your question. May Allah grant you, us and all our brothers comprehension of His Religion, help us stick to it, and protect us all from misleading Fitnahs (temptation)! He is All-Hearer, Ever Near.**

As-salamu `alaykum warahmatullah wabarakatuh

President of the Islamic University in Al-Madinah Al-Munawwarah

Fair treatment of one's children

The Hadith states: ﴿ Fear Allah and be fair to your children, ﴾ **is absolute equality intended or that the male has twice the share of the female as it is the case with inheritance? As far as I know, the wording of the Hadith is, "Did you give to all of them like that?" The phrase "like that," if I am correct, indicates absolute equality, unless it is meant for males only. Please guide us. May Allah bless you!**

**A: This Hadith is authenticallyreported by Al-Bukhari and Muslim from Al-Nu`man ibn Bashir (may Allah be pleased with him) that**﴿ his father gave him a boy servant as a gift but his mother said, "I would not accept that until the Prophet accepts it." So, Bashir ibn Sa`d went to the Prophet (peace be upon him) and told him what he was up to do. The Prophet (peace be upon him) asked him, "Did you give to all your children like that?" Al-Nu`man said, "No." The Messenger thus said, "Fear Allah and be just to your children." ﴾

The above Hadith indicates that a parent should not favor some of his children to others as regards gifts or privilege some of them with a gift to the exclusion of others; they are all his children. A parent should act in a way that guarantees that all his children will be dutiful to him in the future. Early scholars (may Allah be merciful to them) differed on one point: should a parent give gifts to his children on an equal basis with no distinction between males and females, or should they give them gifts on the basis of legal inheritance scheme of distribution i.e. giving the male twice the share of the female? Scholars have two opinions; the preponderant view is that the gift should be like inheritance. Justice is to make the male's share twice the female's, this is what Allah (Exalted be He) prescribed in inheritance and Allah is the Judge and the Just. So, a parent should give gifts to their children on the same basis as when they inherit them; a male receives twice the share of a female.

(Part No : 6, Page No: 378)

Prohibition of using utensils made of gold and silver

Q: This letter is sent by `Abdul-Rahman from Riyadh in which he says: Nowadays, the use of gold and silver utensils has become widespread, especially among people who are well-off. The matter has gone so far that some of them even buy sets of sanitary equipment such as bathroom taps and fixtures all made of pure gold, and they do not pay Zakah (obligatory charity) on this gold or pay any attention to its value. It is known that this is forbidden. What is the view of Your Eminence on this matter? Is it possible to forbid the sale of such things to Muslims who are unaware of the ruling? May Allah bless you!

A: Utensils that are made of gold and silver are forbidden according to the religious texts and the Ijma' (consensus) of scholars. It is authentically reported that the Messenger of Allah (peace be upon him) said, (Do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for them (disbelievers) in this worldly life and for you in the Hereafter.) **(Agreed upon by Al-Bukhari and Muslimfrom the Hadith narrated on the authority of** Hudhayfah **(may Allah be pleased with him)). He (peace be upon him) also said,** (Whoever drinks in gold and silver utensils is only filling his abdomen with Hellfire.) **(Agreed upon by Al-Bukhari and Muslimfrom the Hadith narrated on the authority of** Um Salamah **(may Allah be pleased with her). This is the wording of** Muslim).

It is not permissible to use gold and silver as utensils, whether for eating or drinking. The same applies to things used for Wudu' (ablution) and Ghusl (ritual bath following major ritual impurity). All that is Haram (prohibited) according to the Hadith of the Messenger of Allah (peace be upon him).

These things should not be sold so that Muslims will not use them. Allah (Exalted be He) has forbidden us to use them so they should not be used for drinking, eating, or any other purpose. It is not permissible to use them as spoons, coffee cups or teacups; all of that is forbidden, because these are kinds of utensils.

So, a Muslim should avoid that which Allah (Exalted be He) has forbidden and keep away from extravagance and wasting wealth. If he has ample wealth, then there are poor people to whom he can give charity and there are Mujahids (persons fighting in the Cause of Allah) to whom he can donate. He should give in charity, not fool about with his wealth.

(Part No : 6, Page No: 379)

Money has legal ways to be spent and there are needy people who are entitled to receive it [in charity]. So, a believer must dispose of his wealth in charitable ways, such as giving to the poor and needy, in building and maintaining Masjids (Mosques) and schools, repairing roads and bridges, helping the Mujahids and poor migrants, and other ways, such as paying off the debts of poor people, and helping those who cannot afford to get married to do so. These are all good things on which we are encouraged to spend.

As for wasting wealth by buying utensils, spoons, cups, or bathroom fixtures of gold and silver and the like, all of that is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and we should avoid that and warn others against it. Whoever has a position of responsibility in countries where such things are done, such as scholars and rulers, should denounce that and prevent the extravagant from indulging in such things. And Allah is the One Whose Help is sought.

The ruling on watching pornographic movies and using photographic equipment after repentance

Q 1: A man repented to Allah (Exalted be He) but still has a video set and some erotic movies; is he allowed to sell them? If he is not allowed to do so, what should he do with them? Can he record Khutbahs (sermons) on them and useful programs and scenes?

A 1: Yes, he is allowed to record on them anything that is useful and remove their malicious contents. However, he is not allowed to sell them while they contain these malicious things as that would be considered cooperation on doing sin and transgression.

Q 2: A man had a studio in which there was photographic equipment and he knew that photography is unlawful, so how can he dispose of them in a way that makes him avoid loss? If he sells them to a Muslim, would that not be considered helping to spread disobedience? What is the ruling on gaining money from photography? Can such money be spent on one's self and family?

(Part No : 6, Page No: 380)

A 2: This matter has various details: studios photograph what is allowed and what is prohibited. Things that have no spirit such as cars, planes, mountains, and so on, are not prohibited to be photographed or sold as people need them. However, photographing human beings, animals and birds is not allowed except when necessary, as in the case of identity cards, passports, and certificates that can not be issued without photographs. The same applies to taking photos of criminals for recognition and caution from their harm and the like when necessary, as Allah (Exalted be He) says in His Glorious Book, ﴿ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴾ **To conclude, only lawful things may be used and sold to people; it does not matter how people use it afterwards. It will be the responsibility of the buyer to use the sold item for good or evil purposes. For example, swords, knives and the like can be used for good and evil purposes; the liability will fall on whoever uses them for evil purposes. However, if the seller of knives, swords, or the like, knows for sure that the buyer would use them for evil purposes, it will become unlawful to sell such items to them.**

Q 3: There is a man who is a partner with another in a shop selling cameras. He has repented, so how can he end his partnership in a way that saves him from loss? What is the ruling on the money he earns from this shop?

A: He should end the partnership by evaluating the worth of the contents of the shop and make a deal with his partner. Whatever he receives from this deal is permissible for him unless it includes pictures of animate beings or any other Haram (prohibited) images, in which case it is not permissible for him to keep that money; rather he should give it in charity.

Reconciliation between the two Hadith on

Ruqyah, amulets, and love charms

Q: On the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, ﴾ (Illegal) Ruqyah (saying some words over the sick seeking healing), amulets, and love charms are Shirk (associating others in worship with Allah). ﴿ **It is also narrated on the authority of Jabir (may Allah be pleased with him) who said,** ﴾ My maternal uncle used to treat the sting of a scorpion with Ruqyah. The Messenger of Allah (peace be upon him) later forbade the use of Ruqyah (for treatment). My uncle then went to him and said, "O Messenger of Allah, you forbade to practice Ruqyah, whereas I employ it for curing the sting of scorpions." The Prophet (peace be upon him) replied, "Whoever amongst you is able to benefit his brother should do so." ﴿ **How can we reconcile between the Hadith denoting permissibility and the other denoting impermissibility of Ruqyah? What is the ruling on wearing an amulet which contains Ayahs (verses) of the Qur'an? A question submitted by `A.S.F. from Riyadh.**

A: The prohibited Ruqyahs are those which contain Shirk, Tawassul (supplicating) to anything beside Allah, or using spells. If the Ruqyah is free from these things, it will be permissible and will greatly help for recovery. The Prophet (peace be upon him) said, ﴾ There is no harm in the Ruqyah which does not contain Shirk. ﴿ **and** ﴾ "Whoever amongst you is able to benefit his brother should do so." ﴿ **(Related by** Muslim **in his Sahih (authentic) book of Hadith).The Prophet (peace be upon him) also said,** ﴾ Ruqyah is greatly recommended for treating the evil eye and a scorpion sting. ﴿ **The meaning of this Hadith is that it is more worthy to practice Ruqyah when afflicted with those two things. The Prophet (peace be upon him) recited Ruqyah over himself and over other people.**

However, it is not permissible for patients or children to wear amulets. These prohibited Ruqyahs are called amulets, Hirz (protective amulet), or Jawami`. All these kinds of amulets are prohibited and are considered a form of Shirk. The Prophet (peace be upon him) said, ﴾ If anyone wears an amulet, Allah will not fulfill it (i.e. what they want) for them, and if anyone wears a cowrie shell, Allah will not protect them. ﴿, ﴾ Whoever wears an amulet commits an act of Shirk. ﴿ **and** ﴾ (Illegal) Ruqyah, amulets, and love charms are (types of) Shirk. ﴿

Scholars held different views with regard to the permissibility or impermissibility of amulets that contain Ayahs from the Qur'an or permissible Du`a' (supplications). The preponderant opinion is that they are impermissible for two reasons:

First: the general meaning of the previously mentioned Hadith as they include all amulets whether they contain verses of the Qur'an or not. Second: Blocking the means that lead to Shirk. If the amulets that contain verses from the Qur'an are permitted, they would be mixed with others and this would lead to using other amulets. It is known that blocking the means leading to sins and Shirk is one of the great rules of Shari`ah.

May Allah grant us success!

Different questions about the ruling on customary/prideful practice of Isbal

Q: What is the ruling on Isbal (lengthening and trailing clothing below the ankles) out of pride or for other reasons? What is the ruling on Isbal, if one is forced to do it because of the family when young or because of the prevailing customs?

A: The ruling is that it is Haram (prohibited) for men, because the Prophet (peace be upon him) said: ﴾ The part of an Izar (garment worn below the waist) which trails below the ankles is in the Fire. ﴿ **(Related by** Al-Bukhari **in his Sahih (authentic) Book of Hadith).Also,** Muslim **related in his Sahihon the authority of** Abu Dharr **(may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said:** ﴾ Three persons whom Allah shall neither speak to, nor look at, nor purify on the Day of Resurrection, and they shall have a painful torment: he who lets his Izar trail below his ankles, whoever reminds (the people) of what they give, and whoever sells their merchandise by false swearing. ﴿

These two Hadiths and what is similar to them in meaning are applicable to whoever lets their Izar trail below their ankles out of pride or for any other reason, because the Prophet (peace be upon him) did not specify any reason in the quoted Hadith. If Isbal is made out of pride, the sin would be worse and the threat of punishment would be severer, because the Prophet (peace be upon him) said: ﴾ Allah will not look on the Day of Resurrection at him who trails his garment out of pride. ﴿ **It is not permissible to think that Isbal is Haram only when it is done out of pride, because the Messenger (peace be upon him) did not restrict the prohibition to**

(Part No : 6, Page No: 383)

this reason in the above-quoted Hadith and also did not specify any other reason in the following Hadith when he said to some of his Sahabah (Companions of the Prophet): ﴾ Avoid Isbal, for it is a sign of pride. ﴿ **He (peace be upon him), thus, stated that Isbal is a sign of pride, because it is almost done for that. Whoever does Isbal, not out of pride, has in fact committed an act which is a means to pride, because the means have the same ruling of objectives. Also, Isbal denotes extravagance and subjects clothes to dirt. It is authentically reported from** `Umar **(may Allah be pleased with him) that when he saw a young man whose garment was touching the ground, he said, "Lift up your garment, for this (act) is more obedient to your Lord and cleaner for your garment."**

The Prophet (peace be upon him) said to Abu Bakr Al-Siddiq **(may Allah be pleased with him) when the latter said:** ﴾ O Messenger of Allah, my Izar slips down unless I hold it. The Prophet (peace be upon him) said: You are not of those who do it out of pride. ﴿ **The Prophet (peace be upon him) means that the one who holds his garment when it slips down is not regarded as a person who makes Isbal out of pride, because this is done unintentionally and he tries to prevent this by holding it whenever it slips down. Definitely, such a person is excused. On the other hand, if a person intends to make Isbal, whether of Bisht (cloak), trousers, or shirts, he is included in the threat and has no excuse for doing so. This is because the Sahih Hadiths on the prohibition of Isbal are applicable to him, whether by their wordings or meanings. Accordingly, all Muslims must beware of Isbal, fear Allah, and take care not to lower their garments below their ankles, to act in accordance to these Sahih Hadiths and be cautious of Allah's Anger and Punishment. Allah is the One Who grants success!**

Ruling on whoever lowers his garment and lengthens his trousers

Q : Some people lower their garments to be above the ankle but their trousers remain long. What is the ruling on this?

A : Isbal (lengthening and trailing cloths below the ankles) is unlawful and unacceptable (in religion) whether this is in shirts, garments, trousers, or Al-Bisht (A woolen robe worn by Bedouins). Isbal means lengthening and trailing cloths below the ankles. This is because the Prophet (peace be upon him) said: (The part of a garment which hangs below the ankles is in the Fire.) **(Narrated by** Al-Bukhari)

The Prophet (peace be upon him) also said: (Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at,

(Part No : 6, Page No: 384)

nor purify, and they shall have a painful torment: he who lets his Izar (lower garment) hang below his heels (out of pride), he who reminds (the people) of what he gives, and he who sells his merchandise by false swearing.)(Narrated by Muslim in his Sahih).The Prophet (peace be upon him) said to some of his Companions:(Beware of trailing the lower garment, for it is conceit.)These Hadiths indicate that Isbal (lengthening and trailing cloths below the ankles) is one of the major sins even if the person doing so claims that he does not intend to show conceit at all. As for the person who wants to show conceit by doing so, his sin is worse, as the Prophet (peace be upon him) said:(Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride.)This is because such a person committed both Isbal (lengthening and trailing cloths below the ankles) and arrogance. We implore Allah to grant us safety from this.

As for what the Prophet (peace be upon him) said to Abu Bakr when he said to him (peace be upon him):(O Messenger of Allah, my Izar slips down unless I hold it. The Prophet (peace be upon him) said: "You are not of those who do it out of pride,")This Hadith does not indicate that Isbal is permissible for the one who does not intend to show conceit. It indicates that the person whose Izar slips down without intending to show conceit and the person who holds it just to be on the safe side, is guiltless. Some people lower the trousers under the ankle, and this is not permissible. The Sunnah of the Prophet (peace be upon him) is that shirts, and so on, should be halfway between the shin and the ankles according to all Hadiths.

May Allah grant us success!

Paying a bribe to officials

Q : A questioner from Biljirshy, Kingdom of Saudi Arabia, says, ''Is it permissible for me to pay a bribe to an official from among those who judge in cases, such as judges, heads of committees and those who make surveys of lands, taking into account that I can only take my right through paying a bribe? If I refuse to pay, I will lose my right and if I pay, I will obtain my right without encroaching upon the right of any other person. Is this permissible? What about the Hadith of the Messenger of Allah (peace be upon him) in which he said: ﴿ Allah has cursed the briber, the bribed, and the mediator between them.” ﴾

A : It is impermissible to pay a bribe to any official whether they are judges, rulers, or committees judging between people. There is no doubt that this is unlawful and it is one of the major sins according to the Hadith mentioned above and because this is a means to injustice and loss of the right of the one who does not pay it.

The Green Man

Q : Faithfully, I believe that there is no God but Allah alone. I heard some people saying that there is a man whose color and dress are purely white. There were no signs of travel on him. This man is called Al-Rajul Al-Akhdar i.e. the green man. If such a man gives you something, your money will be blessed. If he enters a store, its earnings will increase. Please guide us. Are these matters believable or just Bid'ahs (Innovation in religion)?

A : This is a false baseless claim. Such a man does not exist. Some people claim that such a man is Al-Khadir. Yet, this is not sound, because Al-Khadir already died before the mission of the Prophet (peace be upon him) according to the most appropriate view held by scholars. The superstition you have mentioned is inspired by Satan and is baseless. You should be aware of that and should not be tempted by the claims of charlatans.

A man offers a sacrificial animal on behalf of his father and grandfather every year

Q : I have a cousin who slaughters an animal on behalf of his father and grandfather every year. I advised him many a time but he said that he inquired about this issue and knew that there is no sin in doing so. Please, advise. Is what he says correct or not?

A : If such a person slaughters an animal throughout the four days of `Eid-ul-Adha (the Festival of the Sacrifice) on behalf of his father or grandfather with the intention to offer sacrifice, then there is no harm in doing so. If he slaughters an animal at any time intending to give charity to the poor on their behalf, then there is no harm in doing so because charity benefits both the dead and the living, whether it is meat or something else like money or food. All these benefit the dead and the living. It is authentically narrated from Allah's Messenger (peace be upon him) that he(was asked whether a woman whose son gives charities on behalf of her after her death will receive a reward. He answered in the affirmative.)**It is narrated in Sahih Muslim(may Allah be merciful with him) that the Prophet (peace be upon) said:**(When a man dies, his acts come to an end but three: a recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (i.e. for the deceased).)

In conclusion, giving Sadaqah on behalf of the deceased is beneficial to him or her according to the consensus of Muslim scholars. The same applies to supplicating Allah (Exalted be He) for him. Thus, such a person can slaughter an animal on behalf of his father, grandfather, or any other person, whether intending to offer it as charity or as a sacrifice to be slaughtered throughout the four days of `Eid-ul-Adha (the Festival of the Sacrifice) to draw them nearer to Allah (may He be Praised and Glorified). However, it is not allowed

(Part No : 6, Page No: 386)

for him to appoint for such a sacrifice a fixed day or month other than the four days of `Eid-ul-Adha (the Festival of the Sacrifice), except when focusing on the honored times like Ramadan and the first nine days of Dhul-Hijjah. There is no harm in doing so. There is a reward for the dead as well as the person offering the sacrifice according to the degree of his sincerity to Allah (Exalted be He) and the lawfulness of his earnings. On the contrary, if such a person does so intending to draw nearer to the dead as done by those sacrificing for the dead, the sun, the moon, or Jinn, then this is an act of major Shirk (associating others in worship with Allah), because it is not permissible for any one to draw near to any person through slaughtering, vowing, or any other act of worship exclusively confined to Allah (Glorified and Exalted be He). Allah (Glorified and Exalted be He) says:(Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the`Alamîn (mankind, jinn and all that exists).)("He has no partner. And of this I have been commanded, and I am the first of the Muslims.")**Allah (Glorified and Exalted be He) also says:**(Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).)(Therefore turn in prayer to your Lord and sacrifice (to Him only).)**The Prophet (Peace be upon him) also says:**("Allah has cursed the one who slaughters (a sacrifice) to other than Allah…")**Narrated by Muslimin his Sahih. Thus, slaughtering for the Jinn, the dead, or other creatures, such as idols, planets, and the like, whether the slaughterer hopes for their intercession, believes that they benefit or save him from illness, or the like is legally unacceptable and Shirk (associating others in worship with Allah). The one who slaughters on behalf of one's father or grandfather believing that they can benefit him, cure an ill relative, or draw one near to Allah is like a person who slaughters for the sun, the moon, or the stars. All such acts are Shirk. We implore Allah to grant us safety.**

A father invoking curse upon his son

Q : A man has three sons who are obedient to him, but he invokes curses upon them. Can this harm them?

A : It is impermissible for a person to invoke curses upon his children. Rather, he should beware of such things, because this can be at a time when invoking curse is answered. A father should not invoke curses upon his children. If the children are righteous, this will make it even worse and impermissible to invoke curses upon them. However neglectful they might be, a father should not invoke curses upon them. He should supplicate Allah (Exalted be He) to grant them guidance, righteousness, and success. This is what the believer should do. The narrations reported from the Prophet (peace be upon him) warned Muslims against invoking curses upon children, family, or property lest this should correspond with a time when invoking curses is answered. Thus, a person may harm himself, his family, or children. Dear

(Part No : 6, Page No: 387)

inquirer, you should hold your tongue and advise any one doing so to control his tongue, fear Allah, and abstain from invoking curses upon one's children or upon any other Muslim. He should supplicate Allah to grant them good, success, and righteousness.

What is the religious ruling on the one who curses the religion or the Lord?

Q : What is the ruling on cursing the religion or the Lord. May Allah, the Lord of the worlds, forgive! Is the person who curses the religion considered a disbeliever or a renegade? What is the legal punishment according to the Islamic law? I would like to know clearly the religious ruling in this issue. This phenomenon is widespread among some people in our countries. Please advise. May Allah reward you!

A : Cursing the religion is one of the most grievous sins and the greatest evils. The same applies to reviling the Lord (Glorified and Exalted be He). These are two of the gravest things that nullify Islam and are means of apostatizing from Islam. If the one who reviles the Lord (Glorified and Exalted be He) or reviles the Religion is a Muslim, then he becomes an apostate from Islam and a disbeliever. He should be asked to repent. He should repent; otherwise he should be executed on the orders of the authorities via the Shar`i court. Some scholars said that he should not be asked to repent but should be executed because his crime is so great. However, the more correct view is that he should be asked to repent so that Allah (Exalted be He) may bless him with guidance and he comes back to the truth. He should be punished by flogging and imprisonment so that he will not return to such a great crime. Similarly, if he reviles the Qur'an, the Messenger (peace be upon him), or any other Prophet, he should be asked to repent. If he repents (all well and good); otherwise he should be executed. Reviling Religion, reviling the Messenger (peace be upon him), and reviling the Lord (Glorified and Exalted be He) are all things that nullify Islam. The same applies to mocking at Allah (Exalted be He) and His Messenger (peace be upon him), or Paradise or Hell, or the commands of Allah such as prayer and zakah. Making fun of any of these things nullifies Islam. Allah (Exalted be He) says: ﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾**We implore Allah to grant us safety.**

Is it lawful to play cards

when the winner receives a two-hundred Riyal prize

?

Q: We often play cards with rich people and give the winner an amount of money; is this game unlawful? Is it considered gambling?

A: The game, as described, is unlawful and considered a kind of gambling, which Allah (Exalted be He) mentioned in His Saying,﴾ O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. ﴿﴾ Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain? ﴿

So, Muslims have to fear Allah (Exalted be He) and avoid this game and other kinds of gambling in order to be successful and to be on the safe side, as this game results in many evils as mentioned in the two verses.

The ruling on listening to the radio and the like

Q: What is the ruling on listening to the radio and the like in case what you listen to or watch is not unlawful? A question posted by `A.`A.A. from Al-Qasim.

A: It is permissible to listen to or record the Glorious Qur'an, useful talks and important news broadcasted on the radio.

I respectively advise you to pay a great deal of attention to listening to the Glorious Quran channel and Nur `Ala Al-Darb program as they have great benefits.

Ruling on listening to beneficial programs with musical interventions

Q: What is the ruling on listening to beneficial programs, such as the news and other such programs, which play music in the intervals? A question from Riyadh.

A: There is no problem in listening to and benefiting from them, but switch off the radio when the music starts until it ends, as music is one of the instruments of distraction. May Allah help us to abandon it and guard us against its evil.

Watching TV programs

Q: Is listening to songs on the radio and watching them on the TV Haram (prohibited) in Islam, if it is done sometimes at night or in the daytime? Please advise us.

A: Yes, listening to songs and musical instruments is Haram in Islam, as Allah (Glorified and Exalted be He) says: ﴿ And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge ﴾ **Most of the scholars are of the opinion that 'idle talk' refers to singing and they add to that the sounds of musical instruments, such as mandolins, lutes, violins, and the like. This is because they all mislead from the Path of Allah, harden the hearts, and distract people from listening to the Glorious Qur'an. Allah (Glorified and Exalted be He) told us that this leads to Dalalah (deviation from what is right) and misguidance of others, and is a cause of spreading pride and turning people away from listening to the Qur'an. If the heart becomes used to listening to music and watching singers it will harden and will be barred away from Al-Haqq (the Truth), except those whom Allah protected. It also distracts from obedience to Allah and His Messenger and from listening to the Qur'an and useful speeches.** `Abdullah ibn Mas`ud **(may Allah be pleased with him) said, "Singing grows the seeds of hypocrisy in the heart as water grows the crops." The Prophet (peace be upon him) said,** ﴿ "Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk, Khamr (intoxicants) and musical instruments. ﴾ **(Related by Al-Bukhari in his "Sahih [Book of Authentic Hadith] as Hadith Mu'allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet]) and he confirmed it.The above Hadith informs us that at the end of time there will be people who will deem musical instruments and songs as lawful, although they are Haram. Allah is the One whose Help is sought!**

The difference between the Khamr (intoxicant) of this world and the Khamr of the Hereafter

Q: We all know that Khamr is forbidden in this life, because it causes intoxication and covers reason. Therefore, it is one of the evils of Satan. It is also a source of all evil as the Prophet (peace be upon him) said. The question is: Your Eminence, why is Khamr Haram (prohibited) in the world and Halal (lawful) in the Hereafter?

A: The Khamr of the Hereafter is good and free from intoxication or harm. As for the Khamr of the world, it contains intoxication and causes harm i.e. the Khamr of the Hereafter does not contain any kind of harm. Thus, those who drink it will not suffer intoxication. It also does not contain anything that prevents reasoning or causes harm to bodies. As for the Khamr of the world, it causes harm to the reason and body. All disadvantages contained in the Khamr of the world are not existent in the Khamr of the Hereafter. May Allah grant us success!

Ruling on telling jokes in Islam

Q: What is the ruling on joking in Islam? Does it come under the idle speech, knowing that it is not making fun of the religion? Please advise us, may Allah reward you!

A: There is nothing wrong with humorous talk and joking, if it is truthful, especially if it is not done a great deal. The Prophet (peace be upon him) used to joke but he never said anything but the truth. However, if it involves telling lies, then it is not permissible, because the Prophet (peace be upon him) said: (“Woe to the one who speaks and lies in order to make people laugh; woe to him, woe to him.”) **(Related by Abu Dawud, Al-Tirmidhy, and Al-Nasa'y with a good Sanad (chain of narrators).**

May Allah grant us success!

Preference among neighbors

Q: Does relative neighbor have more right than a close Muslim neighbor, who is not a relative? Do my natives who live far away have preference over Muslims who live in the same neighborhood?

A: Preference is established upon three bases: relativity, Islam and neighboring.

A neighbor may have three rights, when he is a relative Muslim neighbor; he has the right of Islam, neighboring, and relativity.

A neighbor may have two rights when he is a Muslim neighbor or a non-Muslim relative; the former has the right of Islam and neighboring and the latter has the right of neighboring and relativity.

A neighbor may have one right when he is non-Muslim neighbor, who has the right of neighboring only.

May Allah grant us success!

A Kafir cannot be a brother of a Muslim

Q: A Christian man lives with me. He calls me "brother" and claims that we are brothers. We eat and drink together. Is this permissible or not?

A: A Kafir (non-Muslim) cannot be the brother of a Muslim. Allah (Glorified be He) says,❨ The believers are nothing else than brothers (in Islâmic religion). ❩The Prophet (peace be upon him) said,❨ A Muslim is the brother of a fellow-Muslim. ❩Kafirs, whether they are Jewish, Christians, idol-worshippers,

(Part No : 6, Page No: 393)

Magi, communists or others cannot be fellow brothers of the Muslims. It is impermissible to consider them friends. However, there is no harm in eating with them at sometimes, whether in a public feast or an invitation. As for taking them as fellows and eating with them on a regular basis, this is impermissible. Allah prevented Muslims to ally themselves with Kafirs or love them. He (Glorified be He) says in His Glorious Book,❨ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ❩He (Glorified be He) also says,❨ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ❩

A Muslim should sever ties with Mushriks (those who associate others with Allah in His Divinity or worship) and hate them for Allah, but should not hurt or attack them unjustly if they are not warriors. However, they should not consider them friends. They can just eat with them causally without sharing any feelings of support or kindness towards them.

A Muslim should treat non-warrior Kafirs according to the Islamic manners, fulfilling the trust to them, and abstaining from cheating, treasury and lying. If a dispute occurs between them, they should argue with them in a mild way and treat them fairly, according to Allah's saying,❨ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ❩It is also prescribed for a Muslim to invite them to goodness, advise them patiently, act as a good neighbor to them, and speak to them kindly, according to Allah's saying,❨ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❩He (Glorified be He) also says,❨ and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم] ❩The Prophet (peace be upon him) said,❨ One who guides to something good has a reward similar to that of its doer. ❩There are many Ayahs (Qur'anic verses) and Hadiths that stress this meaning.

This act is Munkar

Q: There is a phenomenon that is widespread among some people in Morocco, whereby a mother makes cuts above her daughter's knee with a razor. She makes three parallel lines and puts a piece of sugar on the flowing blood and tells her daughter to eat it and say some words. The mother believes that this action will protect her daughter's virginity and prevent any aggressor from reaching her. (And there are other ways of doing the same thing). What is the Islamic ruling on this action?

A: This action is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is a baseless superstition and impermissible. You should rather refrain from it and warn others against it. The rumor that it will protect the girl's virginity is false and comes from Satan; it has no basis in the pure Shari`ah (Islamic law). So we must advise people not to do this and warn them against it. The scholars must explain that and warn against it, because they are the ones who entrusted with the mission of conveying knowledge from Allah (Glorified be He) and from the Messenger of Allah (peace be upon him).

Allah is the One Whose help is sought.

Ruling on the papers which include the Name of Allah

Q: Due to my work, I deal with papers that contain the Name of Allah, How should I dispose of these papers?

A: These papers on which the Name of Allah is mentioned should be kept and protected against any disrespectful act until you end your business. When you finish with them and no longer have any need for them, you should bury them in a clean place, or burn or keep them in a place where they will be protected against disrespect, such as in a cupboard or on shelves, etc.

Allah is the One Whose help is sought.

It is permissible to supplicate Allah to show Mercy on a Fasiq (someone flagrantly violating Islamic law)

Q: Is it permissible, when a Muslim who is Fasiq dies, to ask Allah to have mercy upon him?

A: Yes, it is permissible to pray for Allah's Mercy be upon him and supplicate to Allah to forgive him. Likewise, Funeral Prayer should be performed over him if he is a Fasiq, not a Kafir (disbeliever/non-Muslim).

Allah is the One Whose help is sought.

Of the signs of the Hour is that the slave-girl gives birth to her mistress

Q: There is a Hadith reported from the Messenger of Allah (peace be upon him) on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that reads: (One of the portents of the Hour is that a slave-girl gives birth to her own mistress.) **Please explain to me how a slave-girl gives birth to her own mistress?**

A: The meaning is that of the portents of the Hour is the spread of concubines among people that a slave-girl gives birth to her mistress after being pregnant from her master. The daughter of the master is a mistress and the son of the master is a master.

Allah is the One Whose help is sought.

Ruling on putting cosmetics on the face

Q: What is the ruling on cosmetics that women put on their faces for beautification?

A: The issue of face cosmetics is subject to further discussion: If it is used for beautification purposes and does not cause any harm to the face, there is nothing wrong with it but if it causes some harm such as black spots etc, then it is not allowed because of the harm it causes.

Allah is the One Whose help is sought.

Using cologne

Q: Is it permissible to use the perfumes that are commonly called "cologne" and contain alcohol?

A: It is not permissible to use perfume that is called cologne and contains alcohol, for it has been medically proved that it causes intoxication for it includes alcohol, so it is Haram (prohibited) for both men and women to use it.

However, it does not nullify Wudu' (ablution). As for Salah (Prayer), its validity is debatable, for the Jumhur (dominant majority of scholars) holds the view that an intoxicant is Najis (ritually impure), consequently, the Salah of the one who offers it while deliberately having Najasah (ritual impurity) on the body and is aware of the ruling is not valid. Some scholars hold the view that the intoxicant does not cause Najasah. Thus, it comes to be known that the person who offers Salah with an intoxicant on their clothes or body while forgetting or ignorant of the ruling or thinking it is Tahir (ritually pure), their Salah is valid. However, to be on the safe side, they should wash off what is on their clothes or body in order to avoid the difference in scholars' opinion. If there is a kind of cologne that does not cause intoxication, it is not Haram to use it, since the `Illah (effective cause) given for a ruling exists, the ruling should be applied and vice versa.

May Allah grant us success!

Ruling on women going to the market without a Mahram

Q: Is it permissible to be in Khulwah (being alone with a member of the opposite sex) with the wife of an uncle, sister-in-law, or other relatives? Is it permissible to go alone with them to the market or elsewhere?

A: It is not permissible to be alone with the sister-in-law or the wife of an uncle or any other non-Mahram (not a spouse or unmarriageable relative). The Messenger of Allah (peace be upon him) said: ﴾ No man should be alone with a woman unless there is a Mahram (a spouse or unmarriageable male relative) with her. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim)He (peace be upon him) forbade being alone with a woman for Satan will be the third one present with them. Thus, it is not permissible to be alone with a non-Mahram woman at all. The sister-in-law and the uncle's wife are non-Mahrams and if going to the market involves Khulwah, this is not permissible, but if there is someone else with her, it is permissible. May Allah grant us success!**

Ruling on cheating in exams

Q: What is the ruling on cheating in exams, if the teacher is aware of this?

A: Cheating is Haram (prohibited) in exams and in dealings; no one should cheat in exams and if the teacher agrees to this, he is partner in sin and betrayal.

Allah is the One Whose help is sought.

Ruling on men wearing gold rings

Q: What is the ruling on men who wear gold rings?

A: It is not permissible for men to wear gold rings neither before nor after marriage, because the Messenger (peace be upon him) ﴾ forbade the wearing of gold rings ﴿ **in many Sahih (authentic) Hadiths. When** ﴾ Allah's Messenger (peace be upon him) saw a person wearing a gold ring in his hand, he (the Prophet) pulled it off and threw it away, saying:"Would one of you go to a burning ember and put it in his hand?" ﴿ **(Related by Muslim in the Sahih Book).This gives evidence to the fact that it is Haram (prohibited) for men to wear gold rings, and that this is not permissible at all even if for marriage.**

Ruling on wearing high heeled shoes

Q: What is the ruling of Islam on women wearing high heeled shoes?

A: The least that can be said regarding this action is that it is Makruh (reprehensible). First: That is because it involves deceit, as they are worn to make a woman look tall when she is not. Second: They pose a danger to the woman, as she may fall. Third: They are harmful to a woman's health, as has been stated by the doctors.

The ruling on a Luqatah found in Al-Haram

Q: What is the ruling on a Luqatah (a lost item found by someone else) found in Haram (the Sacred Mosque in Makkah)? Is it permissible to give it to the poor or spend it in establishing a Masjid (mosque)? A: A person who finds a Luqatah in Haram should neither give it to the poor, nor spend it in establishing a Masjid or any such thing. They should announce it in the Haram among the people and describe it, according to the saying of the Prophet (peace be upon him), "Its Luqatah should not be taken unless by one who would search for its owner." In another narration, "unless by one who makes public announcement." The same applies to Haram Al-Madinah. However, there is no harm in leaving it in its place or delivering it to the official committee responsible for dealing with Luqatahs. In this case, you are clear.

Seeing Laylat-ul-Qadr

Q: Can Laylat-ul-Qadr (the Night of Decree) be seen with the naked eye? Some people claim that if a person sees Laylat-ul-Qadr, they see a light in the sky and the like. How did the Messenger of Allah (peace be upon him) and the Sahabah (Companions of the Prophet (may Allah be pleased with all of them) see it? How can a person know that they have seen Laylat-ul-Qadr? Will a person still gain its reward, if they could not see that night? Please explain and mention the evidence.

A: Laylat-ul-Qadr may be seen with the eye for the one whom Allah (Exalted be He) helps to see it, by seeing its signs. The Sahabah (may Allah be pleased with them) used to recognize it by its signs. However, if these signs are not seen, this does not mean that one will not gain its reward if they spend that night in Salah (Prayer) out of Iman (Faith) and hoping for Allah's reward. Muslims should strive to seek it in the last ten nights of Ramadan, as enjoined by the Prophet (peace be upon him), hoping to earn rewards. If it so happens that a person spends this night in Salah out of Iman and seeking reward, they will gain its reward, even if they do not know that it was Laylat-ul-Qadr. The Prophet (peace be upon him) said:﴾ Whoever spends Laylat-ul-Qadr in Salah out of sincere Iman and hoping for a reward from Allah, all their previous sins will be forgiven. ﴿**In another narration, he (peace be upon him) said:**﴾ Whoever spends that night in Salah, seeking Laylat-ul-Qadr, then it happens that it is (Laylat-ul-Qadr), their previous and future sins will be forgiven. ﴿

(Part No : 6, Page No: 399)

It is authentically reported from the Prophet (peace be upon him) that one of its signs is that the sun rises on the following morning with no visible rays. Ubay ibn Ka`b **used to swear that it is the night preceding the twenty-seventh day, citing this sign as evidence. The most correct view is that it moves through all the last ten nights, but it is most likely to be on the odd-numbered nights, and the night preceding the twenty-seventh day is the most likely among the odd-numbered nights. Whoever strives in `Ibadah (worship) during all of the last ten nights, offering Salah, reciting Qur'an, saying Du`a' (supplication), and participating in other charitable ways of disposition will undoubtedly catch up with Laylat-ul-Qadr and attain what Allah (Exalted be He) has promised to those who do that out of Iman and seeking reward.**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Using the formula `Alayhi As-Salam "peace be upon him" when referring to anyone other than the Messenger

Q: While reviewing the topics in the book "`Aqd Al-Durar fi Akhbar Al-Muntadhar", I found some narrations reported on the authority of `Aly ibn Abu Talib as follows: On the authority of `Aly ibn Abu Talib (peace be upon him) who narrated that the Messenger of Allah (peace be upon him) said: ﴿ One of my family will come out in nine banners. (i.e. detachments). ﴾ **What is the ruling on saying "peace be upon him" and the like phrases when referring to people other than the Messenger (peace be upon him)?**

A: It is not permissible to single out `Aly **(may Allah be pleased with him) with this phrase. Rather, it is permissible to say when referring to him and to other Sahabah (Companions of the Prophet) "may Allah be pleased with them" or "may Allah be merciful with them" because there is no evidence on singling him out with this phrase to the exclusion of other Sahabah. Likewise, there is no evidence on singling him out with the phrase "may Allah honor his face". It is better to treat him in the same way of treating other Rightly-Guided Caliphs and not to single him out with certain phrases which have no evidence supporting them.**

Answer to miscellaneous questions

Q 1: What is the ruling on offering Salah (Prayer) behind a sinner, such as a person who shaves his beard or smokes?

A: Scholars differed on this issue: some held that Salah behind a sinner is not valid for his weak religiosity and untrustworthiness while many scholars saw that it is valid. However, the rulers should not appoint sinners as Imams (those who leads congregational Prayer) while there are others to undertake this job. This is the right thing to do. This sinner is a Muslim and knows that Salah is obligatory, so the Salah of those behind him is valid. The supporting evidence on this is what was authentically established in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said about offering Salah behind corrupt leaders, ﴾ They will lead you in Salah; if they offer it properly, the reward is for both of you; and if they offer it improperly, the reward is for you and the sin is for them. ﴿ **Other Hadiths that stress the same meaning were also reported from him (peace be upon him). Some of the Sahabah (Companions of the Prophet) offered Salah behind** Al-Hajjaj, **who was one of the most corrupt people of his time. The Mu'mins (believers) should offer Salah in congregation, even if the Imam is a corrupt person. However, if they can offer Salah behind a just Imam, it will be better for their religion.**

Q 2: What is the ruling on exchanging silver riyals for paper riyals at different rates?

A: There is some discrepancy concerning this matter. Some modern scholars confirmed the permissibility of such dealings, because paper money is different from silver. Others said that it is prohibited (Haram), because paper money is a currency that is circulated among people that replaced silver; so it comes under the same rulings. As for my own view, at present I am not sure of either opinion, but I recommend being on the safe side, so it is better not to do that, because the Prophet (peace be upon him) said, ❨ Leave what causes you doubt and turn to what does not cause you doubt. ❩ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ❨ Whoever guards himself against doubtful things keeps his religion and honor blameless... ❩ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ❨ Virtue is a good moral, and sin is that which is abrasive to the soul, and that you do not like people to know about. ❩

Therefore, in order to be on the safe side it is better to sell silver coins for something else, such as gold, then buy paper money with that. If the one who has paper money wants to buy silver coins, he should sell the paper for gold and so on, then use that to buy the silver coins he wants.

(Part No : 6, Page No: 401)

Q 3: When the employee has the right to an allowance for moving his family from his city to his place of work, yet his family did not move in reality but he forged documents and received such allowance. Is that permissible?

A: This action is not permissible, according to the pure Islamic Shari`ah. It results in acquiring money by means of lying and deception. Acquiring money in that manner is Haram (Prohibited) and must be denounced and warned against. May Allah grant us safety from this!

Q 4: A person has a source of income through which he receives money on a regular basis, such as the case of an employee or a tradesman. As he spends from this money, he cannot distinguish the exact amount which remained in his possession for a full lunar year. How can he calculate the Zakah due on such money?

A: He should keep a record of the exact dates when he received this money so that he would know the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). He should also allocate an amount of money for his expenses separated from the money of Zakah unless he is willing to pay Zakah on the entire accumulated amounts on a yearly basis bearing in mind the first amount of money he received, this will be allowed. In such a case, there will be no need to record the dates of receipt. If he pays Zakah on the whole sum of money, he would be free of any liability. The money which exceeds the Zakah will be regarded as Sadaqah (voluntary charity) on which he will be rewarded greatly. May Allah make us among those who give charity!

Q : A man wants to do a certain job, which he is able to do and can excel others in it, but he does not have the certificate that entitles him to enter the competition. Is it permissible for him to forge the certificate and enter the competition? If he succeeds, will his wages be permissible for him?

A : It seems to me, from the pure Shari`ah and its sublime goals, that such actions are not permissible, because this is gaining employment by means of lying and deception. These are forbidden things that may open the door wide to evil and pave the way for deceit. Undoubtedly, those who are entrusted with the task of hiring employees must seek qualified and trustworthy people as much as possible.

Q: What is the ruling on those who abstain from enjoining good and forbidding evil while having the ability to do so?

A: Such people are thereby disobedient to Allah and His Messenger (peace be upon him). They have weak Iman (Faith) and are in great danger. This is one of the diseases of the heart and may result in Allah's immediate or later punishment. Allah (may He be Exalted and Glorified) stated: ﴾ Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ﴿﴾ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ﴿

(Part No : 6, Page No: 402)

It is authentically reported that the Prophet (peace be upon him) stated: ﴾ "Whoever among you sees something abominable should change it with his hand; and if he has not the ability, then he should do so with his tongue; and if he has not the ability to do this, (even) then he should (abhor it) in his heart, and this is the least of Faith." ﴿**Also, He (peace be upon him) stated:** ﴾ If acts of disobedience are witnessed by people and they do not rectfy them, Allah will soon punish them all. ﴿**Related by Imam** Ahmad **with a sound Isnad (chain of narration) on the authority of** Abu Bakr Al-Siddiq **(may Allah be pleased with him).There are many Hadith in this regard. We implore Allah to help Muslims fulfill this great obligation in a manner that pleases Him.**

Q: If two friends applied for a job and they fulfilled the conditions for acceptance, and one of them entered the test instead of the other, is this lawful if he can do the job and is it permissible for him to take a salary for that job?

A: It is not permissible to do this, because it involves lying and fraud and it opens the door for unqualified people to get jobs in dishonest way and gain through deception something that is unlawful for them.

removing women's facial hair

Q: What is the ruling on women removing their facial hair?

A: This needs to be discussed in detail. If it is normal facial hair, it is not permissible to remove it according to the Hadith: (The Messenger of Allah (peace be upon him) cursed the women who practice Nams (facial hair removal) and those on whom Nams is practiced.) **Nams is removal of hair from the face and the eyebrows. However, if there is excessive facial hair that defaces a woman, such as a mustache or beard, there is no harm in removing this because it deforms her face and harms her.**

hitting female students for educational purposes

Q: What is the ruling on hitting female students to make them learn, and to urge them to do their required homework and stop neglecting it?

A: There is nothing wrong in that, because teachers and parents have the right to observe and discipline children for misconduct that deserves discipline, such as if they neglect their homework. This is to accustom them to noble manners and bring them up on ethics of commitment to good work. For this purpose, it is authentically reported that the Prophet (peace be upon him) said, ﴾“Command your children to perform Salah (Prayer) when they are seven (years old), and hit them for (neglecting) it when they are ten (years old); and separate between them in beds.”﴿ **Just as boys may be chastised for neglecting the Salah, so can girls when they reach the age of ten, if they neglect the duty of Salah until they pray regularly. The same applies to other obligations, such as study, home duties, etc. Those who are in charge of youngsters, male and female, should pay attention to teaching them and disciplining them, but any hitting should be light and not harmful, and only to achieve the intended purpose.**

fear of Riya' when giving advice

Q: A woman says, "I am afraid of Riya' (showing off) and I am wary of it to the extent that I cannot advise some people or forbid them from certain acts, such as Ghibah (backbiting), Namimah (tale-bearing), and such like. I am afraid that would be Riya' and that people might think that I am dissembling, so I do not give them advice about anything. Sometimes I say to myself they are educated people and are not in need of my advice. What is your advice to me?"

A: This is one of Satan's tricks with which he holds people back from Da`wah (calling to Allah) and from enjoining the good and forbidding evil. He makes people think that this is Riya' or that people might think it is. Our sister in Islam, you should not pay attention to these thoughts. In fact it is obligatory on you to give advice to your sisters and brothers in Islam if you see them neglecting their religious obligations or committing forbidden deeds, such as Ghibah, Namimah, and not wearing their veils in the presence of men. You should not be afraid that this is Riya'.

(Part No : 6, Page No: 404)

You should be sincere to Allah and truthful to Him and expect good for doing good. You should ignore these whispers and tricks of Satan, as Allah knows what is in your heart, your intention, your sincerity towards Him (Exalted be He), and your honesty towards His Servants. Undoubtedly Riya' is Shirk (associating others with Allah in His Divinity or worship) and it is not permissible to behave so, but it is also not permissible for believers to refrain from doing something that Allah has enjoined, such as calling people to His Path or enjoining what is good and forbidding what is evil for fear of Riya'. They should beware of Riya', but at the same time they must discharge their obligations among men or women. Men and women are equal in this regard, as Allah (Glorified be He) states this in His Glorious Book saying:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿

the issue of Shiloukh (making scars on the face) to distinguish the people of different tribes

Q: I would like your advice on the issue of Shiloukh, which is made with a straight razor on the face and is used to distinguish the people of one tribe from another. Is this Halal (lawful) or Haram (prohibited)?

A: In Arabic, this is called Al-Washm (tattooing). The Prophet (peace be upon Him) forbade this and cursed those who do it. It is authentically reported in a Hadith that the Prophet (peace be upon him) cursed the taker or payer of Riba (usury/interest), and people who tattoo or get tattooed. It makes no difference whether the tattoo is on the hand, the face, or anywhere else. As regards what is past and done ignorantly, it is sufficient to make Tawbah (repentance to Allah) for it, and all praise to Allah. If it is possible to remove the tattoo without causing harm, it is obligatory that this be done. As regards the future, after a Muslim knows Allah's Ruling, it is obligatory on them to avoid what Allah forbade, and this applies to both men and women.

joining Christians in their feasts

Q: Some Muslims join with Christians in their feasts, what is your advice?

A: It is not permissible for Muslims to join Christians, Jews, **or other Kafirs (disbelievers) in their feasts. In fact, it is obligatory on them to avoid doing so, because anyone who imitates a people is one of them. The Messenger (peace be upon him) warned us against imitating them or copying their morals.**

A believer should be careful of not doing so. Also it is not permissible for a believer to help the celebrants in this in any way, because their feasts conflict with our Shari'ah. So it is not permissible to join in celebrating them or even to cooperate with them or help them with anything, such as making tea, coffee, or providing them with utensils or anything else, because Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿**Joining the Kafirs in their feasts is considered as cooperating with them in sin and transgression.**

Writing the Basmalah on cards is permissible

Q: Is it permissible to write the Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") on wedding invitation cards, as people throw them in the street or in garbage bins after the weddings? A: It is permissible to write the Basmalah on invitation cards and other messages, based on the Hadith in which the Prophet (peace be upon him) said, ❨ "Any significant matter that is not started with Bismillah (in the Name of Allah) is cut off (from blessing)." ❩ **This is in addition to the fact that he (peace be upon him) used to begin his messages with the mention of Allah's Name.**

It is not, however, permissible for someone who receives a card on which Allah's Name or Ayahs (verses) of the Qur'an are written to throw it in the garbage can or put it in a disliked place. The same applies to newspapers and anything similar. It is not permissible to treat them with contempt, throw them in the garbage, spread them on tables under food, or use them to wrap things up in, because they might contain the Name of Allah (Glorified and Exalted be He). In such case, it is the person who misuses the paper that bears the sin not the person who wrote them.

appearance of women in front of men

Q: Many men, in some families, allow their wives, daughters, or sisters to appear in front of men who are non-Mahrams (not a spouse or an unmarriageable relative), such as their friends and colleagues, and they sit with them and talk to them as if they were Mahrams (spouse or unmarriageable relative). When we advice them, they say that this is their custom and that of their families, and they claim that their hearts are pure. Some of them stubbornly resist, even though they know the ruling and some of them are ignorant of it. What is your advice to them?

A: It is obligatory on Muslims not to base their actions on custom; they should refer to the Shari'ah (Islamic law). Customs should be checked against the Shari'ah and if they are approved they may be followed, otherwise they may not. People being accustomed to doing something cannot be used as evidence that it is Halal (lawful), so all customs of both people and tribes must be checked against the Book of Allah and the Sunnah of His Messenger (peace be upon him). If it is permitted by Allah and His Messenger (peace be upon him), then it is permissible; and if it is forbidden, it must be abandoned, even if it is a custom that people follow. If it is a people's customs to be lax about Khulwah (being alone with a member of the opposite sex) with an Ajnabiyyah (woman lawful for a man to marry) or a woman showing her face to a non-Mahram, these are invalid customs and it is obligatory for them to be abandoned, in the same way as habits of Zina (premarital sexual intercourse and/or adultery), sodomy, and dinking intoxicants should be. It is obligatory for these practices to be abandoned; their being local customs is not an acceptable excuse. The Shari'ah is above all that, so anyone whom Allah has guided to Islam must avoid all that Allah has declared to be Haram (prohibited), such as Khamr (intoxicants), Zina, theft, undutifulness to parents, severing the ties of kinship, and the other matters that Allah (Glorified and Exalted be He) prohibited, and they must abide by what Allah obligated them to do.

The same applies to families; it is obligatory on them to respect the Orders of Allah and His Messenger and to avoid what Allah and His Messenger forbade. If it is the people's custom to allow their female relatives to appear unveiled in front of non-Mahrams or to be in Khulwah with them, it is obligatory for theses customs to be abandoned.

It is not permissible for a Muslim woman to uncover her face or any part of herself in front of her cousin or people such as her sister's husband or her husband's brothers or uncles. It is obligatory on her to cover her face, head, and all her body in presence of non-Mahrams. As regards speaking to them, there is no harm in this, such as returning or initiating the greeting of Salam (Islamic greeting of peace) with them, as long as she is wearing her Hijab (veil) and is avoiding being with them in Khulwah, as Allah (may He be Praised) says:﴾ And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. ﴿**And He (Glorified and Exalted be He) says:**

﴾ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. ﴿**So Allah (may He be Glorified and Praised) forbade the wives of the Prophet (peace be upon him) from speaking softly, so those whose hearts are diseased by desire will not be tempted or think ill of them. A women's speech should be moderate, neither aggressive nor submissive. Allah (may He be Praised) tells us that the Hijab is purer for everyone's hearts.**

Allah (Exalted be He) says:﴾ O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. ﴿**The Jilbab (a loose outer garment with no front opening) is worn by women over their heads and bodies. Women cast it over their heads to entirely cover their bodies, and it is worn over their clothes. Allah (Glorified and Exalted be He) says:**﴾ And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons ﴿**There is nothing wrong in women showing their adornment in front of the people specified in the previous Ayah (Qur'anic verse).**

It is obligatory on all Muslim women to have Taqwa (fearing Allah as He should be feared) and beware of what Allah has declared as Haram (prohibited) for them in regard to showing their adornment in front of other than those specified by Allah.

Durrat Al-Nasiheen

Q: In a book entitled "Durrat Al-Nasiheen fil Wa'dh wal Irshad" (The Pearl of Advisors on Preaching and Guidance) by a scholar of the ninth century A.H. called `Uthman Ibn Hasan Ibn Ahmad Al-Khubri, I read the following: "It is narrated on the authority of Ja`far Ibn Muhammad from his father, from his grandfather, that he said, 'Allah (Exalted be He) gazed upon a jewel and it became red. He cast His sight upon it again and it melted and trembled in awe of the Lord. Then, He looked at it for a third time and it became water and the fourth time half of it became solid. Allah created the Throne out of one half and created water out of the other half, then He left it in that state. Hence, it trembles till the Day of Resurrection.'"

(Part No : 6, Page No: 408)

Another narration reads: "It is reported that `Ali (may Allah be pleased with him) said, 'Those who hold the Throne are four angels. Each of them has four faces. Their feet are planted on a rock under the seventh firmament of the earth at a distance of a five hundred year journey.'" Please enlighten me about the authenticity of what I have read!

A: This book is untrustworthy as it contains many Mawdu' (fabricated) and Da`if (weak) Hadith, such as these two narratives that have no source in Shari'ah (Islamic law). These two Hadiths are fabricated and falsely ascribed to the Prophet (peace be upon him). Therefore, we should not trust this book or others like it, which include the good and the bad, as well as Da'if and Mawdu' Hadith. The Hadith of the Messenger (peace be upon him) have been examined by the scholars of Ahl Al-Sunnah (those adhering to the Sunnah and the Muslim community) who have distinguished the Sahih from the Da`if. Hence, a believer should possess only sound benificial books, such as the Two Sahih Books (The two Authentic Books of Hadith: Al-Bukhari and Muslim), the Four Books of Sunan (by Abu Dawud, Ibn Majah, Al-Tirmidhi and Al-Nasai'), Muntaqa Al-Akhbar (the Selected Hadiths) by Ibn Taimiyah, **Riyad Al-Salihin (Gardens of the Righteous) by** Al-Nawawi, **Bulugh Al-Maram (Attaining the Objective) by Al-Hafizh** Ibn Hajar, **'Umdat Al-Hadith (Pillar of Hadith) by Al-Hafizh** `Abdul-Ghani Ibn `Abdul-Wahid Al-Maqdisi, **as well as other edifying works approved by scholars**

ruling on palmistry

Q: Some people say that the lines on the right palm are in the shape of the Arabic number 18 and those on the left are in the shape of the number 81. The total of these two numbers is 99, which they say is the number of Allah's Most Beautiful Names. Is this true?

A: This is just a baseless supposition on the part of some people. We do not know of any religious scholar who has said this, therefore, it cannot be considered to be reliable.

False Karamahs

Q: It is said that there are chosen men who can perform extraordinary events such as coming to perform Hajj without using any means of transportation or attending a Funeral Prayer in Makkah while living far away from there. Is the wind made subservient to lead them wherever they want? Please, advise.

(Part No : 6, Page No: 409)

A: Such things are baseless in Shari`ah and are superstitious invented by some people. Some Sufis **pretend to have Karamahs (extraordinary events performed by a pious person), rendering them able to reach** Makkah **without any means of transportation; but this is surely falsehood. Or, they would have contact with Jinn or worship them, so that the Jinn would carry them to** Makkah **or any other place, as stated by Shaykh** Abu Al-'Abbas ibn Taymiyah, **(may Allah be merciful with him) and other scholars. To summarize, such matters are just superstitious beliefs held by some** Sufis **and those like them, who falsely allege to be Awliya' (the pious worshippers of Allah or holy persons) possessing Karamahs. But, in actual fact, they are the Awliya' (votaries) of Satan, that is why the Jinn carry them from one place to another. Thus, when these Sufis worship and serve the Jinn, they receive their help in moving from one place to another in return.**

Da`wah to Allah and its Prescribed Method

In The Name of Allah, The All-Merciful, The Ever-Merciful. All Praise is due to Allah the Lord of creation, and the noble end is for the righteous. Peace be upon Allah's Messenger and Servant, the leader of Al-Ghurr-ul-Muhajjalin (those with illuminating marks on the face and feet) and Imam of callers to Allah; our Prophet and Imam Muhammad Ibn `Abdullah, and upon his family, companions and those who follow him in his guidance till the Day of Judgment.

I thank Allah (Glorified and Exalted be He) for granting me this opportunity to meet with Muslim brothers in this blessed place, Makkah Al-Mukarramah **at** Al-Bayt Al-`Ateeq [the Most Sacred Old Masjid] **to exchange advice and recommendation and cooperate in Da`wah (inviting) to Allah and reminding of its fruits, benefits, and etiquettes. I ask Allah (Glorified be He) to bless our gathering, rectify all our hearts and deeds, and grant us understanding of His Way and adherence to it. I implore Him to set right the affairs of all Muslims everywhere, entrust them to pious rulers and grant them understanding of Islam and adherence to it. Indeed, He is the Most Honorable. I then express my appreciation to those in charge of Umm Al-Qurah University and above all our dear brother, professor** Rashid Ibn Rajih, **the director of the university - for inviting me to attend this meeting. May Allah guide all to what pleases Him and bless our efforts! May He make them beneficial and successful and protect us against the misleading trials and unforseeable difficulties! Indeed, He is All-Hearing, Ever Near.**

O Muslim brothers, this lecture is entitled "Da`wah to Allah (Glorified be He): Prescribed Etiquettes and Ways". Indeed, Da`wah to Allah has a great merit and among the most important obligations and duties upon Muslims in general, and scholars in particular. Da`wah to Allah was the mission of Prophets (peace be upon them all) who were the most eminent in it and it is the way of Allah's Messengers and those who followed them until the Day of Judgment. It is an indispensable matter and the entire Ummah (Muslim nation) is in dire need of it. Muslims should be informed of the importance of learning Allah's Way, adhering to it and avoiding what contradicts Islam, disagrees with its perfectness, diminishes its reward, or affects one's faith is one of the most crucial matters.

It is necessary for scholars who are acquainted with the Shari`ah (law) of Allah, wherever they may be, to call people to Allah because they are in a dire need of this everywhere and time, especially nowadays when we are estranged from Islam, the lack of true scholars and the increase of ignorant, evil and corrupters. Those who have knowledge of the rights of Allah and His Way should make every effort in Da`wah to Allah and be patient in undertaking it hoping for their reward from Allah. They should not be negligent or lazy in this regard, for Allah made it obligatory on scholars to clarify Islam for people and encourage common people to accept the right, take the advantage of scholars, and take their advice. Allah (Glorified be He) stated: ﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿

Accordingly, the best people in speech are those who call to Allah, guide people to their Lord, teach them Islam and are persevering in this regard. The best people are those who call to Allah, practice what they preach and their actions do not contradict with their words. Those who do so are the most righteous and beneficial to people. They are the Prophets of Allah and those who followed in their footsteps from among the scholars of truth.

It is the duty of everyone seeking knowledge to undertake this work of Da`wah to Allah in keeping with their capacity and knowledge. Da`wah may be an individual obligation, if there is no one else to forbid the evil. If there are others along with them, Da`wah to the right becomes societal obligation; if some undertake the act, the whole of community is absolved, but if they do not, all of them will be sinful. True scholars are those who advise people for the sake of Allah and call to Allah in their homes, Masjids (mosques), roads and elsewhere.

Da`wah (call to Allah) is required wherever one may be. Whether one is aboard a plane, a car, a train, a ship, etc. One must focus on one's family first for Allah (glory be to Him) stated: ﴾ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones ﴿ **Addressing**

His beloved Prophet Muhammad (peace be upon him), Allah (Glorified and Exalted be He) also says: ﴾ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. ﴿ **Also, He (may He be Exalted and Glorified) revealed:** ﴾ And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily he was

true to what he promised, and he was a Messenger, (and) a Prophet. ﴾﴿ And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him. ﴾**Therefore, one should concern oneself with one's parents, children, siblings, etc. teach them, call them to Allah, enjoin upon them what is right, and forbid them what is wrong. Allah (Glorified be He) stated:**﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). ﴾**Allah (Glorified be He) then finished the Ayah (Qur'anic Verse) as follows:**﴿ And it is they who are the successful. ﴾**This means that whoever has these characteristics shall indeed be successful. Allah (glory be to Him) ordered Da`wah in some Ayahs (Qur'anic Verses) and urged people to do it. Allah, (glory be to Him) stated:**﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness) ﴾**Allah (Glorified be He) also says:**﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**Allah informs us that Da`wah to Him with sure knowledge is the way of the Prophet (peace be upon him) and those who followed him from the people of knowledge. Allah (Exalted be He) stated**﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾

Therefore, it is obligatory on us all to give importance to this task, particularly scholars who are expected to make it their priority when there is need for it as in our time. Indeed, we are living in a time of alienation of Islam due to the absence of knowledge and scholars who are versed in the Sunnah (whatever is reported from the Prophet). Now, evils and sins increased and various forms of disbelief, misguidance and atheism spread. Therefore, scholars should exert greater effort in calling people to Allah and guiding them to what they were created for, which includes Tawhid (belief in the Oneness of Allah/ monotheism), obedience to Allah, fulfilling His Obligations and abandoning sins.

Allah (glory be to Him) states:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾

(Part No : 6, Page No: 413)

Allah (Glorified be He) also says:﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾**This obligatory `Ibadah (worship) for which we were created should be explained. Allah sent Messengers to illustrate it for people and call them to it. Consequently, it must be explained to the people by scholars. `Ibadah means Islam, Huda (guidance), Iman (Faith/belief), Birr (righteousness), and Taqwa (fearing Allah as He should be feared). The purpose for which people were created is to obey Allah and His Messenger, which is fulfilled by observing commands and prohibitions for the sake of Him Alone. This obedience is included in `Ibadah when it is done by submission and humility to Allah, thus `Ibadah is nothing but submission and dutifulness to Allah by observing His Commands and avoiding His Prohibitions. The fundamentals of `Ibadah are Tawhid, sincerity, singling out Allah as the only one worthy of our worship, and belief in His Messengers (peace be upon them) led by their Imam and last Prophet, Muhammad (peace be upon him) and carrying out other orders and avoiding prohibitions. This is `Ibadah ,Taqwa, and Islam which Allah described in His statement:**﴿ Truly, the religion with Allâh is Islâm. ﴾**Also, this is `Iman about which Allah stated (Glorified and Exalted be He) :**﴿ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم) ﴾**It is the Iman depicted by the Prophet (peace be upon him) when he stated:**﴿ Faith (Belief) consists of more than seventy branches (i.e. parts) ﴾**...**﴿ the most excellent of which is the declaration that there is none worthy of worship (in truth) except Allah, and the humblest of which is the removal of what is injurious from a path. ﴾**.**

Iman, Huda, Islam, `Ibadah and Bir are of equivalent meaning which is obeying Allah and His Messenger and adhering to the way of Allah. Doing so is compliance with all these meaning. Allah stated:

(Part No : 6, Page No: 414)

﴿ whereas there has surely come to them the Guidance from their Lord! ﴾**Whoever adheres to the way of Allah is observing Birr and**﴿ but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day ﴾**Allah (Exalted be He) also says:**﴿ but Al-Birr (is the quality of the one) who fears Allâh. ﴾**Allah (Exalted be He) also says:**﴿ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴾**Hence, Da`wah to Allah is a call to Birr, Taqwah, Iman, Islam and guidance.**

Every scholar should pay attention to this matter and clarify it to people explaining the essence of their faith, which is the obedience to Allah and His Messenger. This is the `Ibadah for which we were created. Allah called it Huda (guidance) in His Statment:﴿ whereas there has surely come to them the Guidance from their Lord! ﴾**Referred to it, Allah called it Birr in His Statement:**﴿ but Al-Birr (is the quality of the one) who fears Allâh. ﴾**,**﴿ but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day ﴾**,**﴿ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴾**He named it Islam in His statemant:**﴿ Truly, the religion with Allâh is Islâm. ﴾**Allah (Exalted be He) also says:**﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾

Da`wah (call) to Allah (Exalted be He) is a call to `Ibadah for which we are created, to firm adherence thereto and obedience to Allah. It is a call to Islam, Birr and Iman. Calling people to Tawhid, sincerity and fulfilling Allah's Orders and avoiding His Prohibitions is nothing but the core of Islam which is synonymous with `Ibadah, Taqwah, obedience of Allah and His Messenger, Birr, Huda, etc. All these designations carry the same meaning.

Callers to Allah, primarily scholars, are required to simplify this matter to people and elaborate on it whether in Friday sermons, lectures, general talks, and on special occasions. They should make use of these gatherings and clarify for people matters of belief,

because of our present condition due to the lack of knowledge and scholars, and the urgent need for clarification. Also, instruction and guidance should be given using every available means of communication such as correspondence, publications, radio, mass media, etc. A scholars should not delay in utilizing every possible way through which he can disseminate knowledge either by publications, delivering sermons, or writing small books and pamphlets so that people may benefit.

The true scholar should fill his time with Da`wah to goodness and should not be distracted from calling people and teaching them the deen Allah. They are required to obey Allah and call people to Allah while showing forbearance as did the Prophet (peace be upon him). Allah (glory be to Him) stated:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾**If scholars sincerely desire to be among the true people of knowledge, they must call to Allah with sure knowledge and be useful to people and to themselves. In return they will earn the reward of those who abide by their Da`wah. This is a great bounty for the caller to Allah as he receives a similar reward of those who follow him. The Prophet (peace be upon him) stated in the authentic Hadithnarrated by** Muslim: ﴿ One who guides to something good has a reward similar to that of its doer. ﴾**This is a great favor and hence if one calls a non-Muslim to Islam and he responds by embracing Islam, one takes a reward similar to the reward of this person. Likewise, if one calls a Mubtadi` (one who introduces innovations in Islam), a usurer, a drunkard, a person who is undutiful to parents, backbiter and they obey and change their behavior, one will receive the same reward and this is a great favor from Allah. The Prophet (peace be upon him) stated,**﴿ One who guides to something good has a reward similar to that of its doer. ﴾**Allah (Exalted be He) also says:**﴿ "If anyone invites others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in the least respect; and if anyone calls others to error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect". ﴾**This is among the most authentic Hadithsrelated by** Muslim **on the authority of** Abu Hurayrah **(may Allah be pleased with him).**

O servent of Allah, when you call to a matter of goodness, you will receive a reward similar to that of those who follow your call, and if you call to a matter of evil you, will receive the same sin and punishment. May Allah save us from this!It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Sahl Ibn Sa`d **(may Allah be pleased with him) that the Prophet (peace be upon him) said to** `Ali **when he sent him to** Khaybar: ﴿ By Allah, if Allah guides aright even one man through you that is better for you than possessing the most valuable of camels. ﴾**This is a great benefit, for if one** Jew **followed `Ali and embraced Islam at his hand, this is would be better for the latter than red camels. This is not exclusively for `Ali but for all people. If a person goes somewhere and invites people to the way of Allah and His Messenger and then one of them answers the call and is guided, this is better in reward for that caller than red camels which are not what is meant in by the Hadith; but the reward of red camels refers to a reward better than the whole world. In our country, there are non-Muslims who come to work here, if it is possible for a scholar to go to them and invite them to Islam, this is very good. If they follow him and Allah grants them guidance at his hands, he will receive a similar reward. However, Da`wah to Allah has its useful and great outcome whether with non-Muslims, sinners or anyone else. There may be people who are not evildoers but are lazy and negligent. One's Da`wah may help such persons become inspired and do good deeds. This once again carries the same reward.**

As for the method of Da`wah, Allah related it to wisdom which includes both knowledge, insight, and kind communication with people, for this is the prescribed approach to Da`wah that is consistent with Shari`ah. As for those who are oppressive and transgress, they should be treated accordingly; however, those who accept Da`wah and heed the caller and do not refuse or transgress, one should be lenient with them. Allah (glory be to Him) states in His Noble Book:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**Wisdom means knowledge which is a general term that means having understanding of the Book of Allah, the Sunnah of the Prophet (peace be upon him), fair preaching, encouragement, warning ,and explanation of the great goodness that comes with obeying Allah and embracing Islam. Then, if the invitee becomes haughty and does not accept the truth, there is no blame on the caller. As for arguing in a way that is best, it means calmly presenting proofs regarding a doubtful**

matter requiring clarification. When engaging in debate, a true caller to Allah should argue in a way that is best, displaying forbearance and dignity. Allah states in another Ayah (Verse from the Qur'an):﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾

(Part No : 6, Page No: 417)

According to the Ayah, those who do wrong and transgress should be dealt with in another way. However, one should remain gentle and calm as long as the other party listens, responds, or negotiates in a proper way. In either case, one should not give up forbearance, fair preaching, and presenting the evidence of Shari`ah and peaceful debate. Allah (glory be to Him) states:﴿ and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم] ﴾**The Prophet (peace be upon him) stated:**﴿ Righteousness is good character. ﴾

Allah (Exalted be He) praised the Prophet (peace be upon him) concerning the matter of Da`wah. He (Glorified and Exalted be He) stated:**﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾**Our Prophet was the most perfect person in his Da`wah and Iman. If he had been severe and harsh-hearted, people would have run away from him, so what do you think of yourself? One should be patient and persistent and should not react forcibly with negative responses and harshness but should be gentle and patient observing what Allah revealed to Musa (Moses) and Harun (Aaron) when He sent them both to Pharaoh:﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾**You should also do so, perhaps your invitee may accept admonition or fear Allah. It was authentically reported on the authority of** `Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) said:**﴿ O Allah, whoever (happens to) assume some control over the affairs of my people and is kind to them, be kind to him, and whoever happens to acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him. ﴾**The Hadith includes both a pleasant promise for one who shows kindness and a great warning for one who is harsh. The Prophet (peace be upon him) stated:**﴿ "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." ﴾**The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴿ Be kind, for kindness is not to be found in anything except that it adds to its beauty and it is not withdrawn from anything except that it makes it defective. ﴾

It is obligatory upon the caller to Allah to show forbearance and use a kind, good approach when calling Muslims and non-Muslims. The same is true when calling rulers and common people, but it is most necessary with rulers as they require more gentleness and mercy. Perhaps they may accept the truth and promote it. Also, a Mubtadi` (one who introduces innovations in Islam) who is used to Bida`ah, or a sinner who is used to wrongdoings

(Part No : 6, Page No: 418)

should be dealt with patiently till the Mubtadi` abandons his Bida`ah and abides by proofs and a sinner recognizes the harms of sins and their bad consequences accepting the right and gives up wrongdoing.

Indeed, among the most useful method in approaching others is a good style in inviting people' Conversely, an aggresive and harsh style is among the main causes of the rejection of truth, stirring up troubles, causing injustice, and creating problems.

However, among the invalid ways of Da`wah are demonstrations which cause great harm to the callers to Allah. It is a fact that marches in streets, protests and demonstrations are not the proper ways of reformation and Da`wah, but the proper way is advising rulers and those in authority through visits and correspondence; not through engaging in violence and demonstrations. The Prophet (peace be upon him) remained in Makkah for thirteen years and did not hold a demonstration or a march, nor did he threatened to destroy people's property or kill them.

A violent approach causes nothing but harm to the Da`wah and those who undertake it. It stands as an obstacle preventing its spread and circulation. Also, this causes presidents and those of authority to resist Da`wah and oppose it with every possible means. Of course it is right that those who engage in demonstrations and marches seek the good but the opposite usually is the result. Following in the footsteps of Messengers and their followers, no matter how long this takes, is better than any act that harms Da`wah, weakens it, or even destroys it. My advice to every caller to Allah is to use kindness in their speech, letters, all their attempts concerning Da`wah, and to observe mercy with every person unless they exceed the limits. There is no better way for Da`wah than that of the Messengers for they are the best model and the Imams. There was among them Nuh (Noah) who stayed among them a thousand years less fifty inviting them to Allah as well as Hud, Salih, Shu`ayb and Ibrahim (Ibraham). Other Messengers remained steadfast and called their people to Allah and then Allah destroyed their people for their sins and saved the Prophets and their followers.

O caller to Allah, there is in these Prophets and above all our Prophet Muhammad (peace be upon him) the best example for you to follow. Our Prophet bore the evils of disbelievers in Makkah **and in** Madinah **where there were** the Jews, **hypocrites and those who did not embrace Islam among** Al-Aws and Al-Khazraj **till Allah had guided them and made it easy to expell** the Jews **and**

hypocrites died with their grudge and malice. The caller to Allah should emulate those fine people by using leniency, avoiding violence, or anything that causes harm to the Da`wah or its people. Allah revealed

to His Prophet Muhammad (peace be upon him):﴿ Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will and be in no haste about them (disbelievers). ﴾

I implore Allah with His Most Beautiful Names and Attributes to guide us, you and all Muslims to beneficial knowledge, good deeds, and the best way to call to Him. May He guide our scholars and callers everywhere to right and useful knowledge, grant them success, and help them abide by the way of the Prophet (peace be upon him) in calling to Him and informing people of His Deen for He is the Most Honorable! May Allah's Peace and Blessings be upon His Servant and Messenger our Prophet Muhammad, his companions, and those who follow them rightfully till the Day of Judgment!

A general call to help all Muslims in Bosnia and Herzegovina

From `Abdul `Aziz bin `Abdullah ibn Baz to all Muslims who may receive this message, be they governments or individuals. May Allah grant you success in doing whatever pleases Allah and may He make the Truth triumphant through you, Amen!

Allah's Peace, Blessings, and Mercy be with you; to commence:

Your Muslim brothers in the Republic of Bosnia and Herzegovina are being tortured and killed by the enemies of Allah. They undergo all sorts of torture and oppression. It is your duty to support them by all possible means including money, power, and Prayers to Allah for them. In this way, you will be acting upon the Saying of Allah (Glorified and Exalted be He):❪ The believers are nothing else than brothers (in Islâmic religion). ❫You are also following the saying of Allah (may He be Praised):❪ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ A believer to another believer is like a wall of bricks supporting each other. ❫Illustrating this, the Prophet (Peace be upon him) then interlaced his fingers together. Also he (peace be upon him) said:❪ The similitude of believers in regard to mutual love, affection, and empathy is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. ❫ (Agreed upon by Al-Bukhari and Muslim).

(Part No : 6, Page No: 420)

Also it is authentically reported that the Prophet (Peace be upon him) enjoined the believers to stand up for the oppressed by his Saying:❪ A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor give him up to an enemy. ❫(Agreed upon by Al-Bukhari and Muslim).

Since Allah makes it obligatory upon all Muslims to support their Muslim brothers against the enemies of Allah, your Muslim brothers in the Republic of Bosnia and Herzegovina are struggling against the Serbs and others of the enemies of Allah. Therefore, it is obligatory upon Muslims to support them as much as they can based on the religious texts from the Qur'anic Verses and Hadiths that enjoin this. Also because Allah (Glorified and Exalted be He) says:❪ So keep your duty to Allâh and fear Him as much as you can ❫The Prophet (may Allah's Peace and Blessings be upon him) also says:❪ "What I have forbidden upon you, avoid it; what I have ordered you [to do], do as much of it as you can." ❫They are the most deserving of the money of Zakat and other resources as support for them in their struggle against the enemies of Allah (Glorified and Exalted be He).

We hereby recommend all relief committees in the Kingdom of Saudi Arabia and all other countries to look after them and collect donations for them from the money of Zakat and other resources.

It is Allah whom we implore to guide all Muslim governments and individuals to do all that is good, to make His religion triumphant through them, to discourage His enemies, to help Muslims support their oppressed brothers everywhere. May Allah help our brothers in the Republic of Bosnia and Herzegovina and in other countries, do whatever pleases Him! May He grant them sound understanding of religion, unite them in doing good, make those who lead them the best among them, set their leaders right and decree their triumph over His enemies! Truly Allah is Capable of doing so.

Peace, Mercy and Blessings of Allah be with you!

Chairman of the founding council of Muslim World League in Makkah Al-Mukarramah (Sanctified Mecca).

The general Chairman of the departments of Scientific Research, Ifta', Call and Guidance

in the Kingdom of Saudi Arabia .

(Part No : 6, Page No: 421)

Notice:

The reader will notice that the parts related to `Aqidah (creed) and relevant subjects thereto in Majmu' Al-Fatwa and diverse essays written by his eminence Shaykh: `Abdul `Aziz bin `Abdullah ibn Baz - may Allah grant him a long life - include questions and answers that are irrelevant to `Aqidah.

For the readers' information, these questions were parts from previous lectures which people recorded on cassette tapes and circulated. It is of much benefit to present the entire lectures. His eminence's direction was to classify each question and answer under a specific chapter in Fiqh (Islamic jurisprudence) when the book deals with them and we will refer to its previous place in the book.